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# The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND  
SOUTH WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW  
ENGLAND AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

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Volume XXXIV

MARCH, 1939

Number 6

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# THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the co-operation of the  
Classical Association of New England and the Classical Association of the Pacific States  
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# THE CLASSICAL JOURNAL

VOLUME XXXIV

MARCH, 1939

NUMBER 6

## Editorial

THE THIRTY-FIFTH ANNUAL MEETING  
of the  
CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH  
to be held at

OBERLIN, OHIO, APRIL 6, 7, 8, 1939

### PROGRAM

THURSDAY, APRIL 6, 9:00 A.M., OBERLIN INN  
Meeting of the Executive Committee

THURSDAY, 10:00 A.M., ALLEN ART BUILDING  
President NORMAN W. DEWITT PRESIDING

JONAH W. D. SKILES, Louisville Public Schools, "The Origin of Speech."

RUTH HULL, Baldwin High School, Birmingham, Mich., "Dramatization in the Teaching of Latin."

RAYMOND T. OHL, Michigan State College, "Riddlers Three."

WALTER R. AGARD, University of Wisconsin, "Brygos, Craftsman and Commentator." (Illustrated, 30 min.)

THURSDAY, 12:30 P.M., OBERLIN INN  
Luncheon Meeting of State Vice-Presidents  
(Compliments of the Association)

F. S. DUNHAM, University of Michigan, Presiding

THURSDAY, 2:00 P.M., ALLEN ART BUILDING  
First Vice-President FRANKLIN H. POTTER,  
State University of Iowa, Presiding

EMMA BERTHA PETERS, Gary High Schools, "Latin in the Curriculum of the Progressive Schools."

HAROLD BENNETT, Victoria College, Toronto, "The Republican Restoration of 23 B.C."

E. A. DALE, University College, Toronto, "The Originality of Lucan."

NORMAN W. DEWITT, Presidential Address, "The Ancient Wise Man, his Rise and Fall."

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THURSDAY, 4:30 P.M. Members of the Association are invited by the Classical Department of Oberlin College to have tea at the Shipherd Lounge, Theological Quadrangle.

THURSDAY, 6:30 P.M. Members of the Association will be the guests of OBERLIN COLLEGE at dinner at the OBERLIN INN.

PRESIDENT ERNEST HATCH WILKINS will preside and deliver the address of welcome.

DEAN FREDERICK W. SHIPLEY, of Washington University, will respond for the Association.

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THURSDAY, 8:30 P.M., ALLEN ART BUILDING  
(Admission by ticket)

The OBERLIN DRAMATIC ASSOCIATION Presents

*Mimes* I and VII of Herodas

Translated by Alfred C. Schlesinger

and

*Idyls* II and XV of Theocritus

Translated by Andrew Lang

MRS. CONNA BELL SHAW Presents

*Women of Tanagra*

*Chorus of Spartan Maidens*

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FRIDAY, 9:30 A.M., ALLEN ART BUILDING

HUBERT MCNEIL POTEAT, Wake Forest College, Presiding

NORMAN J. DEWITT, Western Reserve University, "A Classicist's Manifesto."

DONALD A. ROBSON, University of Western Ontario, "Racial Movements in Ancient Italy."

H. L. TRACY, Queen's University, "Plutarch and the Art of Biography."

(*Homines, si modo homines sunt, interdum animis relaxantur*, Cicero.—5 min.)

MARS W. WESTINGTON, Hanover College, "Music and the Classics."  
(Illustrated, vocally)

E. T. SALMON, McMaster University, "Exploring the Appian Way."  
(Illustrated, 30 min.)



EVA MAY NEWMAN, College of Wooster, "Classical Sites in Asia Minor."  
(The Aegean Cruise, illustrated, 30 min.)

FRIDAY, 12:30 P.M., OBERLIN INN

Members of the Association will be the guests of Oberlin College at Luncheon. Members of the Association who have attended the School at Athens or who have been members of the Vergilian, Horatian, or other classical cruises are invited to lunch with Mr. and Mrs. Louis E. Lord at the Oberlin Inn.

FRIDAY, 2:00 P.M., ALLEN ART BUILDING

GERTRUDE SMITH, University of Chicago, Presiding

A. W. ROVELSTAD, University of North Dakota, "Latin at the Crossroads."  
JAMES STINCHCOMB, University of Pittsburgh, "The Boyhood of Heracles."  
ORLANDO W. QUALLEY, Luther College, Iowa, "Pompeii and Karanis, a Comparison."

NARKA NELSON, Agnes Scott College, "The Value of Epigraphic Evidence in the Interpretation of Latin Historical Literature."

CLARK HOPKINS, University of Michigan, "Excavations at Seleucia." (Illustrated, 30 min.)

FRIDAY, 4:30 P.M., ALLEN ART BUILDING

Meeting of the Committee on the Present Status of Classical Education,  
A. Pelzer Wagener, Chairman.

FRIDAY, 6:30 P.M., OBERLIN INN

Annual Subscription Dinner (\$1.25)

NORMAN W. DEWITT, President of the Association, Presiding

Singing of Latin songs will be led by Mars W. Westington.

President Winfred G. Leutner, of Western Reserve University, will deliver an address on "The Humanities."

*(Ante circumspiciendum est cum quibus edas et bibas quam quid  
edas et bibas, Epicurus)*

SATURDAY, 10:00 A.M., ALLEN ART BUILDING

ALFRED PAUL DORJAHN, Northwestern University, Presiding

M. C. TWINEHAM, Arsenal Technical Schools, Indianapolis, "Demonstration of Teaching Latin by Translation Method."

ARTHUR H. HARROP, Albion College, "The Speech as a Stylistic Device in Caesar's Gallic War."

DOROTHY M. SCHULLIAN, Lakewood, Ohio, "Recent Work on the *Augusteo* and the *Ara Pacis*." (Illustrated, 30 min.)

A. PELZER WAGENER, College of William and Mary, "Report of the Committee on the Present Status of Classical Education."

## Business Session

## The President Presiding

SATURDAY, 12:30, OBERLIN INN

Members of the Association will be the guests of Oberlin College at luncheon.

## INFORMATION

*Meeting Place.*—Unless otherwise indicated, all meetings of the Association will be held in the auditorium of the Dudley Peter Allen Memorial Art Building.

*Headquarters* will be at the Oberlin Inn, and all mail or telegrams for members of the Association should be addressed there.

*Registration.*—The desk will be at the main entrance of the Allen Art Building, where tickets for dinners and luncheons, and for the entertainment Thursday evening, may be secured.

*Reservations* should be made directly with Oberlin Inn.

*Transportation*

## AUTOMOBILE:

Oberlin is 34 miles west of Cleveland on U. S. route 20. Ohio route 58 enters Oberlin from the south, intersecting Ohio route 18 at Wellington, 9 miles south of Oberlin and U. S. route 42 from the southwest at Ashland, 30 miles south of Oberlin.

## BUS:

There is an almost hourly bus service from Cleveland on the east and thrice daily from Toledo and points west by the Buckeye Stages System (office 400 Empire Building, Cleveland, O.). The Greyhound busses from Chicago to New York pass through Oberlin and are available for interstate service. The Lake Erie and Southern States Company (office Lorain, O.) operates a line of busses which reach Oberlin from the south, connecting with the Columbus bus at Ashland and Loudonville. The service on this line is only twice daily. It is suggested that members of the Association coming from the south make use of the service of the Big Four Railroad to Wellington.

## TRAIN:

Members of the Association coming by train are advised to take the New York Central to Elyria or the Big Four to Wellington and take the bus thence to Oberlin.

*Accommodations.*—Room and breakfast will be at the rate of \$1.75 per person per day. No meals except breakfast will be served in the dormitories.

Only a few rooms are available in the Oberlin Inn; most will be in college dormitories. Single rooms are available, but the number is limited; assignment will be made according to priority of application. Early reservation is desirable.

Members of the Association will be the guests of Oberlin College for dinner on Thursday evening and for luncheon Friday noon and Saturday noon.

The annual subscription dinner Friday evening will be \$1.25.

*Local Committee*

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Marguerite Woodworth, Oberlin College, Vice-Chairman  
Leigh Alexander, Oberlin College  
Dorothy M. Bell, Oberlin College  
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Cathryn M. Crook, Oberlin Art Museum  
Margery K. Crook, Brownhelm High School  
Edna Jones, Elyria High School  
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J. Stanton McLaughlin, Oberlin College  
Maud E. Parmelee, Elyria High School  
Alfred C. Schlesinger, Oberlin College  
Ida Stone, Lorain High School  
Clarence Ward, Oberlin College  
Maxine West, Wellington High School  
C. E. Wigton, Oberlin High School

## THE SIGNIFICANCE OF THE ESSENTIALIST MOVEMENT IN EDUCATIONAL THEORY<sup>1</sup>

By WILLIAM C. BAGLEY  
Teachers College, Columbia University

### I

In 1935, the late Michael Demiashkevich<sup>2</sup> suggested the term "Essentialists" as an appropriate designation for the advocates of an educational theory which places relatively heavy emphasis upon the induction of each generation into its social heritage as the primary function of education as a social institution. This was by way of contrast with the teachings of the school of educational theory which has become increasingly dominant in the United States during the past generation and which, in its well-intended efforts to improve American education, has, in effect, discredited and belittled the significance of a mastery of what we commonly call subject-matter, or in a large generic sense, knowledge.

From another angle, the contrast may be drawn by saying that the Essentialist emphasizes the basic significance of the accumulated experience of the race, and affirms the chief concern of education to be the transmission to each generation of the most important lessons that have come out of this experience, while the prevailing American theory lays its emphasis upon personal or individual experience, and affirms the chief concern of education to be the direction of individual growth with the mastery of race experience a relatively unimportant matter except as the individual himself recognizes a need for certain of its lessons as instru-

<sup>1</sup> Prepared for the Fifth Annual Foreign-Language Conference, New York University, November 19, 1938.

<sup>2</sup> M. Demiashkevich, *An Introduction to the Philosophy of Education*: American Book Company (1935), 5 ff., 125, 138, 147 ff.

ments or tools in the solution of problems that appeal to him at the time as worth solving.

Numerous terms that loom large in current discussions illustrate this unmistakable tendency of the theory that now dominates American education. Some of these have become stereotypes and like all stereotypes and shibboleths have become heavily charged with emotion, which, whether justified or unjustified, certainly does not promote clarity of thought. Such words as "freedom," "liberty," and "democracy" make a strong popular appeal, and are readily and often unfairly coupled with such alleged opposites as "discipline," "control," and "authority." Of a somewhat more technical nature, but similarly charged with emotion to the initiated, are such ringing adjectives as "functional," "dynamic," "experimental," "instrumental," and "progressive," and such noble nouns as "activity" and "integration." Not very much skill in dialectic is needed to make these words carry conviction when brought into contrast with such unsavory adjectives as "structural," "static," "traditional," "formal," and "reactionary," or with such unpalatable nouns as "passivity," and "atomism."

Some ten years ago an Australian educator, in reporting a first-hand study of American education, remarked upon the way in which words were used in connection with the curriculum-revision movement, then in full swing. He said in effect that, in our educational discussions, we always contrasted a static curriculum with a fluid, adjustable, dynamic curriculum. We never used an analogous pair of contrasting adjectives: we never spoke of a "stable" curriculum as opposed to an "unstable" curriculum. Thus in the mere choice of words the dice are deliberately "loaded."

The Essentialist, then, labors from the outset under a serious handicap. This was revealed clearly enough in February of 1938, when a very small group adopted the name, "The Essentialist Committee for the Advancement of American Education." This name attracted attention even before the Committee met. It was assumed at once that the group would stand in opposition to the Progressive school of educational theory. When fragments from a set of theses that had been prepared for informal discussion were, without authorization, released to the press and given wide pub-



licity, the Progressive leaders rushed to the defense, although the word, "Progressive" appeared in the theses only once and then only in a brief reference to a group of European educators who, in the seventeenth century, adopted that name. The Essentialists' criticisms of the prevailing American theory of education, however, were taken by the present-day Progressives as directed toward them, and in spite of the fact that some of their best-known leaders, particularly Mr. John Dewey and Mr. Boyd H. Bode, were already on record as voicing many of the same criticisms, the Essentialists were assailed as reactionaries and were aligned by Mr. Dewey himself with the religious "Fundamentalists" and the social and economic stand-patters.

Because these denunciations were widely disseminated by the press, the term "Essentialist" achieved, literally overnight, something akin to a vogue on a nation-wide basis—a result quite unexpected and not altogether welcomed by the members of the Essentialist Committee. "Essentialist" proved itself to be a "wingèd word." Whether the analogy should be with the wings of the eagle or the wings of the vulture depends upon one's point of view, but be that as it may, the quick and widespread response clearly indicated a certain measure of unrest and dissatisfaction upon the part of at least a certain segment of the lay public regarding some of the policies and practices that have increasingly come to characterize American education, particularly on the elementary and secondary levels. Never, in my professional experience covering now more than forty years, has there been anything approaching so general an interest in educational theory as this incident aroused. Mr. Gallup even prepared to submit the controversy to one of his famous polls of public opinion, but, according to reports, gave it up as a hopeless task when two questions acceptable to both sides apparently promised to be equally unintelligible to the ubiquitous man in the street. But the interest still continues. Within the month I have been interviewed by feature writers representing four general magazines of wide circulation. Each of these writers was at the time preparing an article dealing with certain phases of the controversy.<sup>3</sup>

<sup>3</sup> One of the articles appeared in *Time* for October 31, 1938.

These evidences of public interest in some of the basic problems of educational theory are symptomatic, not of a public concern in educational theory as such, but rather of a public distrust of the practical consequences which seem, to the public, to result when the theories are put into practice. The letters that I have received since last February have come in largest numbers not from teachers and school administrators but from parents who are sincerely concerned regarding what their children are learning or, rather, failing to learn in school. They complain of the lack of thoroughness in what the parents regard as the "fundamentals," of the preoccupation of pupils in school with activities which they (the parents) regard as of trivial importance, of the indisposition to undertake tasks that are not initially appealing, of the general attitude of irresponsibility which seems, in some cases at least, to carry over from the school to the home.

## II

I turn now to the real significance of the position taken by the Essentialists. This position was based primarily upon certain incontestable weaknesses in American education. These weaknesses were traced to the vast upward expansion of the universal school. Until the beginning of the present century, educational opportunities beyond the sixth school year had been in effect selective in the sense that a large proportion of the pupils never even attempted to avail themselves of them. Half the drafted soldiers at the time when we entered the World War had not progressed further than the sixth grade. Most of these men were in school in the first decade of the century. Many of them, of course, had attended school more than six years, but had been retarded one or more years and had left school at the end of the compulsory-schooling period. The work of the upper elementary grades and of the high school could be and was very distinctly limited to, and adapted to, the groups more favored from the point of view of mental ability. It was not adapted to the average mind.

In that same decade beginning in 1900, however, the upward expansion of mass-education gained some momentum. Increasing efforts were made to reduce school failures in the lower grades.

The proportion passing from the elementary schools to the high schools was far higher in 1910 than in 1900. This movement was greatly accelerated during the second decade of the century. By 1920, the high school had become essentially non-selective, and another ten years found secondary education almost as nearly universal in many communities as elementary education had been at the turn of the century. By that time, too, the institutions of higher education—particularly the tax-supported colleges and universities which admitted high-school graduates without examination—found themselves facing, in their turn, the difficult problem of dealing with an increasingly heterogeneous student-body.

It was this vast upward expansion of mass-education on a scale unprecedented in history and unparalleled elsewhere in the contemporary world that the Essentialists emphasized as the primary causal factor in the relative weakness of American education. It was not that the Essentialists opposed this movement. Even if they had been so disposed, their efforts would have been as foolishly futile as were the legendary efforts of Mrs. Partington to sweep back the sea. The Essentialists recognized that the expansion of the universal school had come about through the operation of fundamental social and economic forces, chief among which, very obviously, had been the marvelous technological developments which had reduced occupational opportunities on the routine levels and which, almost as spectacularly, had created new demands on the stepped-up levels—the levels represented by types of work that cannot be done by the machine, and for which, in many instances, an extensive equipment in both general educational and technical training is a prerequisite.

It is the Essentialist's contention that, because the opening of the upper grades and the high schools to unselected and increasingly heterogeneous groups was inevitable, so a modification of the older standards was inevitable. Rigorous requirements simply had to be relaxed, and they have been progressively relaxed over a period now of more than thirty years. The result is a matter of statistical record. Not only do we have in proportion to our population more persons above the age of fourteen in full-time attendance at school and college than any other country—this would be

expected of the world's wealthiest country—but we have gone much further than this. Our high-school and college enrollment probably equals or exceeds in absolute numbers the enrollment in institutions of the same grade in all other countries combined.

The Essentialists are as proud of this record as is any other American educational group, but apparently alone in our profession the Essentialists are not blind to the fact that American education has paid a high price for the achievement, and, in their belief, an unnecessarily high price. They point especially to the fact that, in lowering standards and relaxing rigor, American education has yielded to a quite natural temptation. It has, in effect, made low standards and relaxed rigor virtues and has carried these practices much farther than the situation demanded.

In proof of this the Essentialists have adduced some compelling evidence. It is now possible to compare the efficiency of our elementary schools with the elementary schools of other English-speaking countries on the basis of scores made by large unselected groups on achievement tests. The *elementary* schools of all civilized countries are, like ours, non-selective, universal schools, hence such comparisons are justified. Similar comparisons of high schools with the *secondary* schools of other countries are, of course, impossible, since in all other comparable countries secondary education is still highly selective and not universal as with us.

Elementary-school comparisons of this type have been made, in some cases on an extensive scale and with meticulous care. In every instance of which I am informed, the contention that American education has been unnecessarily weakened by the relaxation of standards is emphatically confirmed. Age for age, our elementary-school pupils fall far behind the pupils of other English-speaking countries in their mastery of those elements of knowledge and skill that are generally accepted as the fundamentals of organized education.

It would be very difficult if not impossible to compare American elementary schools with those of non-English-speaking countries on the basis of relative scores on standardized achievement tests. One may venture a guess, however, that if such comparisons could be made with the elementary schools of France, Holland, Switzer-

land, and the Scandinavian countries, equal or greater differences would be found.

There are other methods of comparing various countries as to the possible relative efficiency of their systems of universal schooling. One must, of course, emphasize the adjective, *possible*, for either definitely to credit favorable social conditions to school efficiency or definitely to charge unfavorable social conditions against school inefficiency would obviously be a foolhardy procedure. One fairly trustworthy available measure is the *per-capita* consumption of "solid" literature as reflected in the statistics of book publication exclusive of fiction. When we make these comparisons on the hypothesis that an educational system plays a significant part in determining such consumption, we find that we are far below practically all other literate countries, and while it is possible that the opportunities provided by our public libraries may account for some part of these differences, it is doubtful whether they will completely straighten out the discrepancies.

Still another possible index of the efficiency of American education is the proportion in which our countrymen have found such world recognition as is represented by Nobel-Prize awards—and particularly the awards in physics, chemistry, and physiology and medicine. In these fields we can boast of a Michelson, a Compton, a Richards, a Urey, and a Carrel—five in all, of whom one, Alexis Carrel, was born and educated in France. This is a distinguished list, but in proportion either to our total population or to the numbers enrolled in our graduate schools our status in relation to other countries is far below what it should be. If we add the three American prize-winners in literature—Sinclair Lewis, Eugene O'Neil, and Pearl Buck—the list is extended in distinction, but our relative status is not perceptibly improved. Only in connection with the peace awards—to Theodore Roosevelt, Woodrow Wilson, Charles G. Dawes, Nicholas Murray Butler, Jane Addams, and Frank B. Kellogg—do we have a representation at all commensurate with our population.

There is another comparison which may or may not be significant. For more than twenty-five years I have repeatedly pointed out that, among all the countries that have embraced the ideal



of universal elementary education, ours is apparently the only one in which the expansion of the universal school has not been paralleled by decreasing ratios of serious crime. I have not maintained that the schools are responsible for our very high crime-rates, but in a country where this problem and the somewhat analogous problems involved in the world's second-highest divorce rate and in the wide prevalence of political corruption remain unsolved, I have maintained, the proponents and defenders of relaxed standards and the lines of least resistance in education should recognize their serious responsibility and assume the burden of evidence in defence of their policies. I have raised the question whether the educational theories which have increasingly influenced and now dominate American schools are not likely to compound rather than correct these unquestioned weaknesses of our national life. Certain it is that the sections of the country that have been and still are the most law-abiding are also the sections which have so far been least influenced by these now dominant educational theories. I refer particularly to New England and the Middle Atlantic states.<sup>4</sup>

### III

Taking all available evidence into consideration, the contention of the Essentialists that American education is on the whole "appallingly weak and ineffective" seems clearly to be justified. This was the primary contention in the theses discussed by the Essentialist Committee in February of 1938, and this charge was among the fragmentary statements sent out in the unauthorized news reports which brought instant rebuke from the leaders of the Progressive school of educational theory.

An interesting side-light on the present situation in American education is revealed by the character of these rebukes. In so far as they came to my attention they were, with one exception, limited to the type of denunciation represented by Mr. Dewey's charge, already referred to, that the Essentialists were cut from the same cloth as the religious "Fundamentalists" and the economic

<sup>4</sup> That these sections have in general the lowest ratios of serious crime is clearly shown by the *Uniform Crime Reports*, prepared by the Federal Bureau of Investigation and published quarterly by the Government Printing Office.

royalists. They were pictured as reactionaries, incurably wedded to "comfortable old habits" and stupidly defending long outmoded practices. The one instance in which a critic referred to the charge that American education was weak and ineffective used the following defense:

As for the statement that American children do not show up so well as foreign ones on standardized tests, in so far as it is true, it is a criticism of the traditional methods which are still largely used in this country despite the advance of progressivism.<sup>5</sup>

This statement attributed to one of the best-known Progressive leaders is so widely at variance with the facts that it could have been made only on the spur of the moment and perhaps at the opportunity of a newspaper reporter who called late at night over the telephone and aroused the critic only partially from a deep sleep. Anyone at all familiar with the situation knows that the so-called "traditional methods" of teaching have been far more generally abandoned in American schools than anywhere else in the world. A study<sup>6</sup> based upon a nation-wide sampling of actual classroom procedures, made in 1931, reported such informal procedures as the "socialized recitation" and the project method as much more frequently found in the town and city elementary schools than the formal recitation based on a textbook assignment. The former are among the approved Progressive practices, and they are, in a very real sense, indigenous to American schools.

I refer to this criticism because it is a favorite contention of the Progressives that their teachings have affected the actual teaching in American schools only in a slight degree. One would be rash to assert that teachers use Progressive practices exclusively or consistently or efficiently, but it is equally rash to maintain that the Progressive educational theories have not significantly influenced what we may without disrespect call the rank and file of American teachers. Trustworthy studies have shown that a very substantial

<sup>5</sup> Quoted from then current press reports by I. L. Kandel in an article, "Propaganda Analysis Illustrated," *School and Society*, March 19, 1938, p. 375.

<sup>6</sup> W. C. Bagley, "The Textbook and Methods of Teaching," *Thirtieth Yearbook*, National Society for the Study of Education, Part II: Bloomington, Illinois, Public School Publishing Co. (1931), ch. II.

majority of the leaders in public education throughout the country are very sympathetic toward the Progressive doctrines.<sup>7</sup> For more than twenty-five years, too, these theories have been taught both to prospective teachers-in-training and, in summer sessions and extension classes, to teachers in service. When one remembers that, during a large part of this period, from one-fifth to one-fourth of the total public-school teaching personnel have been enrolled annually in summer-session classes alone, to maintain that public-school practice has not been affected by our dominant educational theory is to imply that the instructors under whom these teachers studied must have been inconceivably incompetent.

Another evidence of the favor with which the Progressive doctrines have been received is found in the fact that practically all of the schools that have been pointed to as models of what good schools should be, the schools that have been most prominently in the professional eye, the schools that have been noted most frequently in the public press, have been dominated by the Progressive theories. Teachers College of Columbia University, for example, operates two schools—Lincoln School and Horace Mann School. The latter has two divisions under separate administrations. Lincoln School was established and endowed for the avowed purpose of demonstrating the Progressive theories and has done so consistently for twenty years. One of the Horace Mann schools is also of the Progressive stripe although not so far toward the left as Lincoln School. The other Horace Mann school—the Horace Mann School for Boys—is frankly and consistently dominated by the Essentialist doctrines. I have no intention of comparing these schools as to their work or its results. They are all, in my judgment, excellent schools of their respective types. What I do wish to emphasize, however, is that the Progressive schools are far more widely known and very much more frequently visited than is the Essentialist school. Indeed it will doubtless come as a surprise to

<sup>7</sup> For example, a "poll" of the membership of the National Society for the Study of Education, which is representative of the leaders in public-school administration and supervision and of the teachers of education in professional schools for teachers, was taken when the Society's Yearbook (XXXIII, Pt. 2), *The Activity Movement*, was in course of preparation, and revealed clearly a very general sympathy with typical Progressive tenets on which an opinion was requested.

many of my readers that Teachers College actually operates a school that is not dominated by the Progressive theories, just as many persons to whom I am introduced as a member of the Teachers College staff assume as a matter of course that I must see eye to eye with Mr. Dewey and Mr. Kilpatrick.

What I have just said does not concern the validity of the Progressive doctrines nor their desirability as guides to American education. It is simply a refutation of the contention that these doctrines have not influenced the work of the schools, and especially the elementary schools. It is not difficult to understand, indeed, why some of the doctrines have been very eagerly embraced by those responsible for the schools. I have already referred to the relaxation of rigor and the loosening of standards necessitated by the upward expansion of mass-education, which, in its turn, was necessitated by the operation of deep-lying economic forces. It was inevitable that any theory which justified or rationalized the loosening of standards should be received with favor. Generally speaking, the doctrines espoused by the Progressives are admirably adapted to meet this need. In a very real sense, these doctrines served passing well to make a virtue of necessity.

A most interesting illustration of the operation of this factor is furnished by the discrediting of the so-called doctrine of mental discipline. The first serious criticisms of this doctrine came late in the nineteenth century from a group of educational theorists who claimed Herbart as their patron saint. The Herbartians were the Progressives of their day. Indeed, the present Progressive school of educational theory stems in part from the disciples of Herbart.

The Herbartian protest against formal discipline, however, had little effect at the time. The upward expansion of mass-education was still in the future. The high school was still essentially a selective institution. By the turn of the century, however, this movement was well started, and just at the turn of the century the first substantial experiments on the transfer of training were reported. While neither the early "transfer experiments" nor those that followed were in any sense a product of the Progressive school of educational theory, the interpretation given to the findings as

overthrowing the doctrine of mental discipline has been quite in line with the Progressive teachings. The fact which I wish to emphasize, however, is that the doctrine of formal discipline stood squarely in the way of the movement that was opening the high schools to the masses. Consequently anything that would tend to discredit this doctrine was seized upon with avidity.

In the same way and for the same reason, the principal Progressive theories have found a sympathetic hearing, especially during the past twenty-five years. The doctrine of formal discipline was not the only obstacle that handicapped the upward expansion of the universal school. Any formal requirement in any school will turn away some pupils or students if they are free to enter or leave. A typical Progressive tenet had an early expression in Charles W. Eliot's advocacy of the elective system in the colleges. The elective system soon found a place in the larger high schools, and with the development of the high schools as non-selective institutions of mass-education, prescriptions and requirements have been reduced almost to the vanishing point.

Other tenets of the Progressive school of educational theory have fitted in passing well with the need of relaxing rigor and reducing standards if the universal school was to be expanded upward. The limitations of space preclude me from doing more than merely list a few of the more significant.

There is, for example, a general denial—sometimes implicit, often explicit—of any virtue in the systematic and sequential mastery of subject-matter as such. In other words, the organization of learning materials on the basis of what may be called their internal relationships—logical, chronological, spatial, causal—has been questioned, in some cases to the point of discredit. All learnings should come as instruments in the solution of immediate problems or the realization of immediate purposes. In effect, this excludes the recognition of any educational values except those now called "functional" or "instrumental" but which were long referred to in educational discussions as "utilitarian."

A very clear tendency in recent years has been still further to extend this limitation, and to view with suspicion any learnings that are not initiated by the learner himself. Imposed assignments,



even if presented in the form of problems, are frowned upon. Some Progressive leaders believe that learnings planned in advance by the teacher are in the nature of an injustice to the learner. One of my students who was employed as a teacher in an extreme left-wing school was so thoughtless as to ask the principal for a copy of the course of study. She was promptly rebuked by the principal's question, "How can you tell in advance where the mind of the child will lead you?"

However infrequent such extreme practice may be, the undeniable effect of the Progressive teachings is to belittle the significance of organized knowledge, to subordinate the tested lessons of race-experience to the unpredictable learning-outcomes of personal and incidental experience, and, despite the lip-service given by the Progressives to social values, to exalt and even enthrone individual interests and desires above social needs.

It is well known, of course, that some of the Progressive leaders have spoken in no uncertain terms against the extremes to which some of the Progressive tenets have been carried. More than ten years ago, Mr. Dewey sent out the following warning to his followers:

There is a tendency in so-called advanced schools of educational thought . . . to say, in effect, let us surround pupils with certain materials, tools, appliances, etc., and then let pupils respond to these things according to their own desires. Above all let us not suggest any end or plan to the students; let us not suggest to them what they shall do, for that is an unwarranted trespass upon their sacred intellectual individuality since the essence of such individuality is to set up ends and aims.

Now such a method is really stupid. For it attempts the impossible, which is always stupid; and it misconceives the conditions of independent thinking. . . .<sup>8</sup>

In his recent book, *Experience and Education*,<sup>9</sup> Mr. Dewey carries his criticisms still further. Mr. Bode in his *Progressive Education at the Crossroads*<sup>10</sup> speaks forcefully against the Progressives' rejection of systematic and sequential learning. And numerous sym-

<sup>8</sup> John Dewey, "Individuality and Experience," *Journal of the Barnes Foundation*, 11 (January, 1926), 1 ff.

<sup>9</sup> The Kappa Delta Pi lecture for 1938; published in the "Kappa Delta Pi Lecture Series": Macmillan, 1938.

<sup>10</sup> Published by Newson and Company, 1938.

pathizers with many of the Progressive tenets have expressed regret that the Progressive group has what some of them frankly call a "lunatic fringe."

While these evidences of dissatisfaction are reassuring, I am not convinced that they solve the problem. Twenty-five years ago, in a review of Mr. Dewey's *Schools of Tomorrow*, I called attention to the discrediting of race-experience and the enthronement of individualism as inherent in the theory. By this I meant that a carrying-out of the theory to its logical conclusions would result precisely in just what has eventuated.

#### IV

If this paper has been critical rather than constructive, it should not be inferred that the Essentialists are entirely negative in their attitude toward present tendencies in American education. In a paper published last spring I set forth "An Essentialist's Platform for the Advancement of American Education."<sup>11</sup> My colleague, Mr. I. L. Kandel, will shortly publish from the Essentialist point of view a book entitled *Conflicting Theories of Education*.<sup>12</sup> Mr. Frederick S. Breed also published early in January a thoroughgoing analysis of educational theory from the same point of view.

What I wish to say here is that no reasonable program for American education could omit many of the policies and practices that the Progressives have emphasized. The Essentialist certainly would indorse the functional approach to the problems of teaching and learning; the effort always to build the lessons of race-experience upon the individual, first-hand experience of the learner; the condemnation always of stupid, parrot-like learning; the importance in the earlier school years especially of the procedures that are reflected in such concepts as the project method and the activity program; and the efforts to make school life a happy as well as a profitable series of learning experiences.

On the other hand, the Essentialists would hold that out of the experience of the race have come certain lessons so important to

<sup>11</sup> *Educational Administration and Supervision*, April, 1938. Reprints of the "Platform" are available at twenty cents a copy from the publishers, Warwick and York, Baltimore.

<sup>12</sup> Now in press; to be published by The Macmillan Company.

social welfare and social progress that it would be the height of folly to leave their mastery to the whim or caprice of either teacher or learner. They would hold that "the freedom of the immature to choose what they shall learn is of small consequence compared with their later freedom from the want, fear, fraud, superstition, and error which may fetter the ignorant as cruelly as the chains of the slave-driver—and the price of this freedom is systematic and sustained effort often devoted to the mastery of materials the significance of which must at the time be taken on faith."<sup>13</sup>

The Essentialists, while recognizing the relaxation of rigor as necessary to the upward expansion of mass-education, would protest against the implication that such relaxation itself spells progress. They would protest especially against the present tendency to discredit the studies that are inherently exact and exacting, that demand concentrated and sustained effort. It is one thing to say that large numbers of persons lack the mental ability essential to the mastery of such subjects. It is quite another to discourage really competent learners from attempting such mastery. This is being done, if not always intentionally, certainly in effect. May I quote a brief statement from the "Platform" just referred to:

While the exact and exacting studies were in effect being discredited, the primrose path of least resistance was opened ever wider in the field known as the social studies. The argument here is plausible and appealing. "Education for citizenship" is a ringing slogan with limitless potentialities, especially in an age when high-sounding shibboleths, easily formulated, can masquerade as fundamental premises and postulates wrought through the agony of hard thinking.

Obviously no fundamental premise in educational thinking could fail to recognize the importance of a firm foundation in the history of human institutions, or of an acquaintance with present and pressing social problems especially in the light of their genesis, or of an acquaintance with such principles of economics, sociology, and political science as have been well established.

But just as obviously the social sciences, so called, are not in the same class with the natural sciences. Their generalizations permit trustworthy predictions only in a few cases and then only in a slight degree. When the human element enters, uncertainty enters—else the world could have anticipated and adjusted itself to Hitler and Mussolini and Stalin and the military oligarchy

<sup>13</sup> Quoted from "An Essentialist's Platform . . ." referred to above.

of Japan and would not be standing dazed and impotent as it stands today. And while to expect an educational pabulum of social studies in the lower schools essentially to overcome this inherent limitation of the social sciences is an alluring prospect, it is to expect nothing less than a miracle. It is, indeed, just as sensible as would be a brave and desperate effort to incite immature minds to square the circle.

V

It is in this connection, and in conclusion, that I would make a brief reference to the Essentialists' attitude toward the field of teaching represented by the classicists.

Foreign languages, and particularly the ancient languages, have long been under fire. They represent the kind of learning that requires concentrated and sustained effort. Skilful teaching can do much to enliven this process, but even the best teaching cannot be a substitute for the learner's determined and dogged effort.

There is a widely accepted tenet, strongly emphasized by the Progressives, that there are few learnings which cannot safely await the motivating force of a "vital" need on the part of the learner. Foreign languages have been disposed of by certain educational theorists in this nonchalant way. As one writer expressed it, "These are only tools, and when one needs a tool one goes to the shop and gets it."

I should like to record an emphatic condemnation of this type of educational advice. I have been, in a very real sense, a victim of it. Although my undergraduate college work was begun nearly fifty years ago, it included only a negligible amount of work in only one of the foreign languages. A few years afterward, when I began my graduate work, it was necessary for me to read French and German. As I tell my own graduate students, we did not in those ancient times have examinations in these languages in order to matriculate for the doctorate. We did not have examinations because such elementary literacy was taken for granted; and we were given assignments in French and German scientific literature as a matter of course. I indeed had a really vital need for these important tools at that time, and willy-nilly I "went to the shop to get them." If anyone tells me that this is a way to come into possession of these tools that is easier and better than organized, system-

atic instruction by a good teacher in advance of a vital need I should like to tell him from my own bitter experience that he is talking nonsense.

Now, of course and quite fortunately, only a minute fraction of high-school pupils will go on for the doctor's degree, yet I should wish to encourage any person who can possibly do so to undertake a mastery of at least one foreign language. I believe that this advice can be defended from many points of view—of not the least significance in the present stage of educational development is the fact that about the only way for an American pupil to get some instruction in the rudiments of English grammar is at the hands of a teacher of a foreign language. The National Council of Teachers of English has officially relegated English grammar to the senior high school and there to be an elective subject open only to those who "take to it kindly."

As for Latin I should be even more emphatic in my advice that no competent student be discouraged from undertaking its study. Especially unfortunate, I believe, is the disposition of many educational theorists not only to belittle the significance of Latin, but even to suggest that its value is less than zero—a negative quantity—and that, except for a very few who are to become highly specialized scholars, time spent in the study of Latin is time wasted.

Pertinent here are the results of an interesting investigation reported in 1931.<sup>14</sup> In connection with the problem of selecting students for admission to teachers colleges, Mr. H. L. Kriner attempted to find whether there was anything in the high-school record of an applicant for admission to a professional school for teachers that would indicate whether such an applicant would be likely to become a good teacher. He arranged with the superintendents of certain school systems in Pennsylvania to list for him the best teachers and the poorest teachers serving in their schools. He took only about ten per cent of the teachers who represented the two extremes of high efficiency and low efficiency. Then he went back to the records that these teachers had made as high-school pupils. Without going further into the details of the study,

<sup>14</sup> H. L. Kriner, *Pre-training Factors Predictive of Teacher Success*: "Pennsylvania State Studies in Education," No. 1 (1931).



he found some very interesting facts which may be summarized as follows:

1. The best single index of a prospective teacher's chances of success in teaching, either in the elementary school or in the high school, is whether he or she has successfully completed in high school more than two years of Latin.

2. The second best index is whether he or she has completed in high school more than two years of mathematics.

3. The third best index is whether he or she has completed in high school more than two years in the natural sciences.

4. If the prospective teacher has taken in high school more than two years of the social studies, he or she is a poor risk.

Whether the exact and exacting studies select the pupils who are the more competent and hence the more likely to succeed in anything that they undertake, or whether the exact and exacting studies have after all somewhat of a disciplinary influence for those who succeed in them is not disclosed by Mr. Kriner's study, but it seems fairly clear that the pursuit of such subjects is not altogether disastrous. And I may say in passing that the question of mental discipline is by no means a closed question, as most students are led to believe in their classes in educational theory. The preponderance of evidence from more than one hundred published experiments on the transfer of training, far from justifying the sweeping negation of the possibilities of mental discipline, actually justifies the hypothesis that, under certain conditions, disciplinary values can be realized. It would be most unfortunate to assume that this end is easy to achieve or that it can be achieved in any appreciable degree with learners of limited mentality. It would be equally unfortunate to adopt the policy clearly sanctioned by contemporary educational theory which, in condemning out of hand the studies that are exact and exacting, opens wide the lines of least resistance and actually works an injustice to a certain proportion of competent but immature pupils and students.

My own objection to Progressivism is that, in spite of many salutary virtues, it is at basis a weak theory. It lacks virility not in the sense that it is feminine but rather in the sense that it is effeminate. It is my contention that its virtues and its worthy contributions to educational progress can be preserved without

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committing American education to its weaknesses and its shortcomings, especially at a stage of social evolution when education among the few remaining democratic nations needs most emphatically to be fused through and through with a virile and dynamic idealism.

## BASIC RHETORICAL THEORIES OF THE ELDER SENECA

By A. FRED SOCHATOFF  
Arnold School, Pittsburgh

The composition of the *Controversiae* and *Suasoriae* by the Elder Seneca was motivated by two purposes: to set before his sons his own sentiments concerning the declaimers of his age, and to collect for the same beneficiaries those utterances of the declaimers which had not yet escaped his memory.<sup>1</sup> The text in its present state represents more completely the fulfilment of the second of those two purposes, for considerable attention is devoted to the presentation of the *sententiae* of the rhetoricians and the methods underlying the composition of those discourses. Seneca, nevertheless, frequently appraises either a *sententia* itself or the *colores* prompting its employment; or he surrounds the statements of some declaimer with a critical discussion of that worthy's rhetorical practices; or yet again, he deliberately presents his own beliefs with respect to some oratorical canon. The consequence is the embodiment within the work of much of the author's personality and no less of his theories concerning the study and practice of the art of eloquence.

That it is an art meriting the attention of the student is not at all questionable to Seneca, for "the transition from it to all arts is easy; it instructs those also whom it does not train for itself."<sup>2</sup> He further declares, "Practice in declamation will be of advantage to you for those undertakings which you pursue with all your heart." The example of Fabianus is cited, who at one time de-

<sup>1</sup> *Controversiae* I, *Praefatio* 1. The uncertainty of the text at that point makes reconstruction necessary, but not particularly difficult.

<sup>2</sup> *Controversiae* II, *Praef.* 3. Unless specific mention is made to the contrary, the references are in every case to the *Controversiae*.

claimed so carefully that "you would think that he was preparing himself for that pursuit and not that through it he was laying the groundwork for another."<sup>3</sup>

But the student who would avail himself of the advantages afforded by eloquence must bring to the cultivation of the art more than a few required abilities, not the least of which is high character. Early in the work the famed dictum of Cato defining the orator as a *vir bonus dicendi peritus* is cited as the utterance not of Cato, but of an oracle (I, *Praef.* 9). Under that basic definition, Seneca challenges his auditors to find orators among effeminate men and adorned with nothing but lust, men who pay no heed to *memoria*, men who plagiarize without scruple and thus make no end of desecrating most hallowed eloquence (I, *Praef.* 10).

Excellence of character stands so high, indeed, in Seneca's list of requirements that he adduces the luxury of the day as a possible reason for the decline of contemporary oratory, since "nothing is so deadly to intellectual capacity as luxury" (I, *Praef.* 7). The abilities of slothful youth are dulled by sleep and inactivity and, what is more disgraceful than sleep and inactivity, by preoccupation with a host of base pursuits. Who of his sons' contemporaries is in reality either capable, scholarly, or manly? He implores the gods not to permit Eloquence to come into contact with men of such ilk, for he would not admire her if she did not choose with care minds upon which to bestow herself.<sup>4</sup>

Noteworthy in Seneca's arraignment is his complaint concerning the current negligence of *memoria*, in which respect his views are not unlike those of Cicero. He himself was possessed of a prodigious memory, which had been so outstanding in his youthful years "that it was not only sufficient for use, but reached the point of being a wonder" (I, *Praef.* 2). Of his retentive powers even in old age he gives ample testimony in his writings, in which he cites countless utterances of a large number of rhetoricians. His friend Porcius Latro also is described as having an outstanding memory of invaluable practical assistance (I, *Praef.* 17-19).

<sup>3</sup> II, *Praef.* 4: . . . ut putares illum illi studio parari, non per illud alteri praeparari.

<sup>4</sup> I, *Praef.* 9: quam non mirarer, nisi animos in quos se conferret eligeret.

But Seneca is not overcome with admiration for a mind capable only of retention. Like Cicero, he feels that memory is a natural capacity, but one which may be brought to its fullest fruition only by training;<sup>5</sup> further, like his predecessor, he feels that in its technical application as an adjunct of oratory, *memoria* possesses great practical advantages for the orator.<sup>6</sup>

Similarity in the views of Seneca and Cicero is perhaps not fortuitous, for the admiration which the rhetorician felt for the earlier orator is so frankly stated that citation by him of Ciceronian beliefs is not at all unexpected. In fact he describes Cicero's *ingenium* as the only thing the Roman people had equal to their imperial domain,<sup>7</sup> and he feels that the expression *vivam vocem*, employed somewhat promiscuously, should be restricted in its application peculiarly to Cicero (*ibid*). Furthermore, he regards the acme of Roman eloquence as having been reached at the time of the famed orator, a judgment which the perspective of time has come to corroborate (I, *Praef.* 6 f.). Finally, the practice of employing words of double meaning is regarded as a *vitium* in the writings of Pomponius and Laberius, but as converted into a *virtus* by Cicero (VII, 3, 9).

Seneca's feeling of reverence for his great predecessor is indicated also indirectly; first, in his presentation of three rhetorical exercises concerning themselves with the closing days of Cicero's life (*Contr.* VII, 2; *Suasoriae* 6 and 7); second, in the long digression on the attitude of historians *adversus memoriam Ciceronis*, which is conspicuously the most prominent section of the sixth *suasoria* (14-27); third, in the exulting tone with which the grudging admiration of the hostile Pollio is presented (*Suas.* 6, 24 f.). We should not be surprised, then, if we find Seneca expressing views reminiscent of those presented by the orator for whom he experienced so genuine a feeling of reverence.

Despite the fact that he was by birth a native of a foreign land, or possibly because of that fact, Seneca gives evidence of an ear closely attuned to the niceties of language. Many of his critical

<sup>5</sup> I, *Praef.* 17 and 19. Cf. *De Oratore* II, 356 and 360.

<sup>6</sup> I, *Praef.* 18. Cf. *De Oratore* II, 355.

<sup>7</sup> I, *Praef.* 11: . . . ingenium quod solum populus Romanus par imperio suo habuit.



comments are given over to the linguistic characteristics of the various rhetoricians, and those comments display his possession of a set of clear-cut theories concerning the language of oratory and declamation.

Definitely outside the pale are three types of words—*verba obscena*, *verba sordida*, and *verba cotidiana*. "For," he writes, "the schools shun certain words on the ground that they are obscene, nor can they endure any words which are somewhat sordid or culled from everyday use" (IV, *Praef.* 9). On another occasion he writes, "One must depart far from all obscenity both in words and implications. It is preferable not to mention certain things at the expense of one's case than to insert them at the expense of his sense of shame" (I, 2, 23). Caius Albucius is condemned on the ground that he vitiated the magnificence of his declamations by mentioning very sordid things (VII, *Praef.* 3-4). Colloquial words should as a general rule be avoided, although Vibius Rufus is at one time complimented for an apt employment of such language (I, 2, 23).

Nor does Seneca approve of the use of *verba antiqua*. He feels with Livy that Miltiades the rhetorician aptly characterized orators who are addicted to such language and who think obscurity, of speech is ruggedness: ἐπὶ τὸ λεξικὸν μαίνονται (IX, 2, 26). The famed Quintus Haterius generally complied with the declamatory tendency not to use trite and obsolete words, but not even the very rapid flow of his discourse could conceal those occasions when he used certain ancient terms and some peculiar to Cicero, but subsequently dropped from usage (IV, *Praef.* 9). In contrast, Hispo Romanus found disfavor for his use of *serotinus*, an adjective without linguistic precedent (VII, 6, 21).

Care in the choice of one's diction is decidedly a merit in Seneca's eyes. Fortunate was Albucius, who boasted that once his mind had grasped a subject, words encompassed it.<sup>8</sup> Valerius Messala is lauded not only for his care in general, but particularly for his meticulousness in the use of the Latin language (II, 4, 8), and Severus Cassius is described as possessing every qualification

<sup>8</sup> VII, *Praef.* 3: cum rem animus occupavit, verba ambiunt. Cf. the famed utterance of Horace: rem tene, verba sequuntur.

for a good declaimer, including a diction which was not vulgar nor sordid, but carefully chosen (III, *Praef.* 7). Of course, even a virtue can be exaggerated to a fault, so that excessive care made the discourse of Oscus faulty (x, *Praef.* 10).

Conversely, *licentia* in the use of language is frowned on. Albucius, who thought that there was nothing which could not be spoken in a declamation, did not have the perspicuity to see that the very great splendor of his eloquence was not augmented but defiled by the mixture of sordid words (VII, *Praef.* 3 f.). Even Ovid, who was perfectly aware of the verbal freedom in his verses, chose his declamatory language with no such lack of restraint (II, 2, 12). Porcius Latro, Seneca's close friend and a declaimer of considerable merit, is in addition admired for his refusal to descend to strained terms and tortuous turns of speech.<sup>9</sup>

Choice of language is for Seneca but one phase of a general system in which *aequalitas* is the apex. The absence of that quality makes the discourse of Albucius objectionable and on similar grounds one cannot commend the practice of Arellius Fuscus, for he was content to have some parts of a speech spoken without any embellishment at all, but at the same time to accord the descriptive portions extravagant freedom (II, *Praef.* 1). Subject to the same weakness is Cassius Severus, for the outstanding passages in his speech would have made any declamation unbalanced (III, *Praef.* 18).

Order and arrangement, too, must be considered by the rhetorician. He should not fall into the vice of Haterius, who used no orderly division in declaiming and had only such an arrangement as the flow of his discourse had given him.<sup>10</sup> Ovid, who was a good declaimer when he desired, on one occasion achieved conspicuous success in the judgment of Seneca, but that success was subject to the exception that he wandered through his material without a fixed order (II, 2, 9). After all, one should not, as Albucius, simultaneously expound one *controversia* and declaim several, for no member functions well if it tries to take the place of the entire body (VII, *Praef.* 2).

<sup>9</sup> IX, 2, 24. Practical precepts for the language of particular situations are mentioned in VII, 1, 27 and VII, 4, 6, as well as *Suasoriae* 1, 5-7.

<sup>10</sup> IV, *Praef.* 9: *is illi erat ordo quem impetus dederat.*

Closely related to the problems of *elocutio* in oratory are those which Cicero grouped under the title of *actio*. Concerning the latter Seneca has but obvious observations to make. He does not approve of too rapid a delivery and agrees with Augustus that Haterius, a particularly speedy speaker, ought to have the curb applied (IV, *Praef.* 7). On the other hand, Seneca is attracted by the rapidity which results from absorption in one's subject and represents the outpouring of an inspired breast (VII, *Praef.* 2). In general, he inclines to favor the vigorous manner of delivery and points with approval to Cassius Severus, who did not permit anything leisurely to be a part of his *actio* (III, *Praef.* 2; cf. III, *Praef.* 7). He dilates upon the statement of Gallio, who regarded as *plena deo* those declaimers whom their fellows termed heated (*Suasoriae* 3, 6).

From the practical standpoint of the teacher of declamation, Seneca believes that orators who rant and swell furnish greater hope of correction than those who veer to the other extreme. They have more frenzy, to be sure, but also more substance to their oratory; cure can be effected because something can be taken away whereas it is impossible to aid the orator who is deficient in substance (IX, 2, 26).

Two happy circumstances contribute to the critical value of Seneca's work. The first is the fact that declamation was practiced by both Roman and Greek rhetoricians and that a comparison of the oratory of the two languages could be and, in fact, was made by our careful observer. Second, and more significant, is the circumstance that Seneca lived in a period in which two trends were at work; not only did the forensic oratory of the Forum have some few representatives left, but the declamatory rhetoric of the schools was rising to a peak. Having heard everyone of great renown in eloquence excepting Cicero (I, *Praef.* 11) and, at the same time, being intimately connected with scholasticism, he was in the enviable position of being able to know each kind of oratory and appraise it in relation to the other.

Toward the Greeks and their eloquence Seneca takes the broad view of one capable of appreciating artistic merit, wheresoever it may be found. He cites as one of his reasons for adducing the state-

ments of Greek rhetoricians the fact that he wishes it to be clear that "everything which can be said well is a common possession of all races" (x, 4, 23). Furthermore, he believes that Greek oratory attained certain objectives which the Romans can scarcely reach. Agroitas, e.g., spoke crudely, a fact indicating that he had not been among the Greeks (II, 6, 12); and Haterius is described as the only one of all the Romans within Seneca's knowledge who brought over the Greek sense of ease into the Latin language (IV, *Praef.* 7).

Seneca finds another reason for his presentation of *Graecas sententias* in the fact that it will be evident "how easy is the transition from Greek eloquence to Latin" (x, 4, 23). In truth, he cites many examples disclosing how aptly Greek sentiments have been adapted by Roman orators with moderate to outstanding success. On the other hand, bilingual rhetoricians "who, when they had declaimed in Latin, having doffed the *toga* and having donned the *pallium*, returned as if a changed personality and declaimed in Greek," do not meet with widespread approval (IX, 3, 13 f.). Cestius, a Greek with but a scanty knowledge of Latin, but who ventured to declaim in the language, on one occasion uttered the unhappy statement, "... all things singing beneath the stars were silent" (VII, 1, 27).

The relation between the literatures of the two great peoples is summarized in the statement, "Roman orators, historians, poets did not plagiarize, but challenged with the intent of improving on many things said by the Greeks."<sup>11</sup> For the Romans too possess some qualities peculiar to themselves. The same Agroitas, whose deficiency in polish indicated his unfamiliarity with the Greeks, spoke with great vigor, thereby demonstrating that he had been among the Romans (II, 6, 12). Again, the Latin language, imperfect instrument though it is, possesses no less abundance than its sister tongue, but less elasticity.<sup>12</sup>

Possibly because of his acquaintance with the eloquence of an earlier day, possibly because of his admiration for that type of

<sup>11</sup> ... non subripuerunt, sed provocaverunt. The statement is not found in the main text of the *Controversiae*, but in the epitomized *Excerpta* (IX, 1. *Extra*). Cf. I, *Praef.* 6.

<sup>12</sup> x, 4, 23: ... facultatis non minus habere, licentiae minus.

oratory of which Cicero stood as the foremost representative, possibly also because of his native insight, Seneca has no illusions concerning the shallow character of the rhetoric of the schools. Although he at first entered avidly on the task imposed by his sons, he finds it irksome in time and begs leave to cease and return to his old age. He experiences a feeling of shame as if he has been dallying in a trivial matter (x, *Praef.* 1). Furthermore, scholastic pursuits delight when lightly touched, but, when dwelt upon and brought closer to one's vision, pall (*ibid.*).

Seneca utters, in addition, several seemingly unguarded statements which disclose his distaste for declamatory eloquence. A statement of Diocles is lauded as one which would be of merit "not only in a declamation, but also in some more substantial type of writing" (I, 8, 16); and Sparsus is characterized as a sane man among scholastic devotees and a scholastic devotee among sane men (I, 7, 15). Seneca explains the aforementioned predilection of Albucius for sordid language as a deliberate attempt to avoid appearing a *scholasticus* (VII, *Praef.* 3 f.; cf. IV *Praef.* 10), and even the brilliant Latro on one occasion sought to appear as a forensic orator rather than as a scholastic declaimer (II, 3, 13).

A series of trenchant remarks is quoted from Cassius Severus, described by Seneca as an orator of the first rank, but whose eloquence failed him on his ventures into the field of declamation. Asked to explain the causes of that inconsistent state of affairs, Severus launches into a comparison of the two kinds of oratorical activity which is by no means flattering to the scholastic pursuits of so many of his contemporaries. He points out that it has been his wont to face not an auditor, but a juryman; it has been his wont to reply not to himself, but to a judicial opponent. When he speaks in the Forum, he is accomplishing something; but when he declaims, he is reminded of Censorinus' reference to those who exert effort in dreams.<sup>13</sup> It is one thing to engage in combat, but another thing to fan the air (III, *Praef.* 12 f.). Two particularly

<sup>13</sup> Cf. Seneca's opinion that Asinius Pollio considered public declamation beneath his ability and saw in declamation a means only of training, not of gaining a reputation (IV, *Praef.* 2). See also the opinion of Montanus that he who prepares a declamation writes not to convince, but to please (IX, *Praef.* 1).



bitter remarks stand out in this tirade. Severus has an aversion to speaking superfluous words; but in a scholastic exercise what is not superfluous, since the exercise itself is superfluous (*ibid.*)? Again, if he wishes to be ranked with successful declaimers, he does not require greater ability, but less sensibility (III, *Praef.* 18).

The foremost criticism of Severus is based on the thesis, *scholam quasi ludum esse, forum arenam*. When declaimers are led into the Senate or into the Forum, they are changed with the place and their eloquence deserts them. Severus presents quite a few similes to drive his point home, none perhaps so picturesque as the famed comparison of Petronius, but all pointed in the same direction.<sup>14</sup> Severus' point of view apparently strikes a receptive chord in Seneca, for he reverts to it constantly, either in the expression of his own views or in quotation from other critics.

Apt in this connection are the sentiments of Votienus Montanus. He sets forth his belief that the habit of avoiding tortuous and prosaic argument in favor of soothing exposition, once formed in the schools, follows declaimers into the Forum and brings in its wake a host of objectionable results. Declaimers avoid necessary details while they pursue specious trails. They have been accustomed to have error pass uncorrected; their folly goes unchallenged. Consequently, a smugness certain to be dangerous in the Forum can scarcely be shaken off. Furthermore, the practice of extolling speakers at their every motion does not prevail in the Forum, and the applause-loving declaimers are doomed to failure (cf. VII, 4, 10; VII, 5, 12 f.). When they speak in the Forum, the Forum itself, if nothing else, throws them into confusion. Their ability has been pampered in a fragile manner to such an extent that they do not know how to bear up under the din, the silence, the laughter—in short, the open air. Montanus places little stock in the utility of training unless it is very like the task for which it trains; in declamation the opposite obtains, as all conditions are easier, less disciplined (IX, *Praef.* 1-5).

The result is that just as the glare of a bright light blinds persons coming from a dark and shady place, similarly all the new and un-

<sup>14</sup> III, *Praef.* 13 f. Cf. Petronius 1 f.: Qui inter haec nutriuntur non magis sapere possunt quam bene olere qui in culina habitant.

usual circumstances confound those coming from the schools into the Forum. Nor is the tiro hardened into an orator until, his self-esteem taken down a peg or two, he toughens with hard work the childish mind made sluggish by scholastic tendernesses.<sup>15</sup> Seneca himself very eloquently caps the discussion with the observation that nothing is more unseemly than for a scholastic orator to imitate the Forum, which is a strange world to him (x, *Praef.* 12).

High character, cultivation of *memoria*, care in the choice of language, balance, a sound evaluation of the limitations of scholastic declamation—these are the qualities which the Elder Seneca posits as foremost for the student of eloquence. They are, in addition, the cardinal tenets upon which his rhetorical system is based and underly his beliefs not only concerning the practice of oratory, as we have seen, but also in regard to related topics of the field. The confines of this paper have not permitted a discussion of the illuminating remarks which Seneca makes concerning the treatment of historical facts, imitation, the influence of poetry on oratory, wit, and metre. Throughout his discussion, indeed, there is evident the sane attitude of the critic who would not reduce all to formalistic rule, but believes wholeheartedly in the free play of the intellect. That attitude of mind enhances the soundness of the theories which he sets forth.<sup>16</sup>

<sup>15</sup> ix, *Praef.* 5. Cf. iii, *Praef.* 13: velut adsueta clauso et delicatae umbrae corpora sub divo stare non possunt, non imbrem ferre, non solem sciunt, vix se inveniunt. See also Petronius, 4.

<sup>16</sup> Cf. x, *Praef.* 10: nec sum ex iudicibus severissimis, qui omnia ad exactam regulam derigam: multa donanda ingeniis puto; sed donanda vitia, non portenta sunt.

## Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

### OFF-STAGE SPEECH IN GREEK TRAGEDY

This title will naturally recall the cries of Agamemnon and other tragic personages who were thought of as being murdered behind the scenes in Greek drama. But that is not what I have in mind. I refer rather to passages like Aristophanes' *Frogs* 209-268, where the chorus of initiates (*not* frogs), which has not yet entered the orchestra, sings the "Frog Chorus" from behind the scenes; or *Medea* 96-167, where that heroine's expressions of anguish are heard from off-stage prior to her entrance at vs. 214; and *Hippolytus* 776-789, where chorus and audience hear the Nurse's calls for aid upon finding her mistress's body within the palace. In particular I wish to discuss the opening scenes of Aeschylus' *Eumenides* and Euripides' *Hecuba*, to which the work of one of my pupils<sup>1</sup> has re-directed my attention.

#### I

Involved in the former is the perplexing question of the use of the ἐκκύκλημα. Twenty years ago<sup>2</sup> I was not averse to recognizing the use of this device (or its equivalent) here, mainly because some device for showing an interior scene seemed to be required also in the *Agamemnon* and *Choephori*, which were of course produced at the same festival. But Haupt long ago enunciated a prin-

<sup>1</sup> Cf. Ruby M. Hickman, *Ghostly Etiquette on the Classical Stage*, "Iowa Studies in Classical Philology vii": Cedar Rapids, The Torch Press (1938).

<sup>2</sup> *The Greek Theater and Its Drama*: Chicago, University of Chicago Press (1918), 286 f. Even then, however, I suggested that Clytaemnestra's voice "perhaps was merely heard from within the scene-building." Of course the scholiast on vs. 64 refers to στραφέντα μηχανήματα.

ciple which is of great value in the interpretation of Greek tragedy: *Nihil autem fere fit in tragoediis comoediisque Graecis, quin fieri simul indicetur oratione.*<sup>3</sup> It seems to me that the course of stage business in the *Eumenides* is made pretty clear by the words of the speakers.

First of all, then, the Pythian priestess appears before the temple of Apollo in Delphi and, after suitable preliminaries, announces that whoever may wish to consult the oracle may draw lots for the privilege, as is customary, and enter the temple (vss. 31-33). Thereupon she retires but returns almost at once, in fact so soon that not a word is spoken in the interim, and in such a state of collapse that she crawls in her fright instead of walking (vss. 36 f). It seems, according to her account, that in the inmost shrine (*μυχόν*, vs. 39) she had seen a suppliant (Orestes) at the omphalus with blood-stained hands and sleeping in chairs before him a band of frightful women (the chorus of Furies). She concludes her gruesome story by saying that the outcome of this dreadful scene must rest with the master of the house (Apollo), retiring at vs. 63. So far all authorities are in agreement.

At once Apollo, Orestes, and Hermes<sup>4</sup> enter, and we find an early example of what I have called for many years the "technique of dual entrance," i.e. when two or more characters enter the stage together, their first words show that they had not just met outside the door but have already been conversing and also what they have been talking about.<sup>5</sup> "I will never forsake you," Apollo says; "to the end I will be your protector, standing near your side, and even at a distance I will not be gentle to your foes." Evidently we are to suppose that Apollo had already urged Orestes to leave, but that the latter had expressed fear of losing Apollo's protection. These words contain the god's reassurance to his suppliant and inform us what they are supposed to have been saying before their entrance. To those who maintain that Orestes and the two gods

<sup>3</sup> Cf. *Mauricii Hauptii Opuscula*: Leipzig, Salomon Hirzsch (3 vols. 1875-76), II, 460.

<sup>4</sup> The fact of Hermes' entrance at this point is not made plain in the text until vss. 89-92.

<sup>5</sup> This technique is described and examples given in my *Greek Theater* 309 f., but I had not then invented this name for it.

did not make their appearance here by walking through the temple door but were rolled out upon an eccyclema I point out that this technique is not appropriate to such an entrance. Apollo's next words, also, "And now you see these mad creatures (τάσδε τὰς μάργους, vs. 67) overcome; they have fallen asleep," have been used to prove that in some way the sleeping Furies had been made visible to the audience.<sup>6</sup> But Reisch<sup>7</sup> was right in objecting that the deictic τὰσδε would be equally appropriate if Apollo were standing in the doorway and pointing back to Furies within doors as it would be if actors and chorus were all posed together upon an eccyclema. At the end of the scene Apollo commands Hermes to escort Orestes upon his flight (vss. 89-93) and re-enters the temple.

The next speaker is the ghost of Clytaemnestra, who is heard rousing the still slumbering Furies (vss. 94-116), culminating with these words, "Awake to consciousness, O goddesses of the lower world, for I in a dream (δναρ) now invoke you." In real life such an apparition would be a mere projection in the minds of the sleepers,<sup>8</sup> but on the stage it may be both seen and/or heard. In this case it was certainly heard. Was it also seen? It seems to me that it was not, not even from the doorway.<sup>9</sup> This supposition also obviates the necessity of discussing the manner of the ghost's entrance.<sup>10</sup> Though the ancient *Aeschyli Vita* states that Aeschylus astonished spectators by various devices, among which "ghosts and Furies" (εἰδώλους, Ἐρινύσι) were included, there is no reason to suppose that Clytaemnestra's ghost was one of the εἰδωλα, even

<sup>6</sup> Cf. A. E. Haigh, revised by A. W. Pickard-Cambridge, *The Attic Theatre*: New York, Oxford University Press (1907), 207 and n. 2: "Then, when she departs, the interior of the temple is suddenly brought into view, and shows us Orestes kneeling before the altar, with the sleeping Furies around about him, and Apollo and Hermes standing close by . . . though the explanation of the scholiast [that the ἐκκύλημα was used] appears impractical, it is difficult to suggest any other way."

<sup>7</sup> Cf. Wilhelm Dörpfeld and Emil Reisch, *Das Griechische Theater*: Athens, Barth u. von Hirst (1896), 243.

<sup>8</sup> So P. Richter, *Zur Dramaturgie des Äschylus*: Leipzig, Teubner (1892), 223: Äschylus lässt also durch seine eigenen Worte [δναρ in vss. 116 and 131] gar keinen Zweifel darüber bestehen, dass er die ganze Erscheinung des Schattens nur als Symbol des Traumes angesehen wissen will.

<sup>9</sup> So Reisch, 243; E. Bethe, "Ekkyklema u. Thyroma," *Rhein. Mus.* LXXXIII (1934), 21-38 [durch öffnen der Wand]; and Hickman 32.

<sup>10</sup> Cf. *The Attic Theatre* 217 f.



though Ἐρινύσι refers to the chorus of the *Eumenides*. The tale, also in the *Vita*, that the appearance of the chorus caused children to faint and pregnant women to miscarry implies that there was no ancient tradition that the ghost of Clytaemnestra was visible to the audience, since, if seen, its appearance would surely have been just as devastating as that of the Furies and would have caused it to be included in the anecdote. We are therefore free to conclude that an invisible actor spoke Clytaemnestra's words through some opening in the front wall of the scene-building but did not make an appearance either before the temple<sup>11</sup> or through its doorway. As the ghost continues (vss. 117–139), it is interrupted by whines and moans of the slowly waking chorus. At vs. 131 it declares that they are still dreaming (*δναρ*). During vss. 140–177 they waken one after another, and their projection of Clytaemnestra of course disappears from their consciousness. The *Vita* states that this chorus entered *σποράδην*, and that seems a natural result of the succession of incidents. In fact some editors have tried to distribute the lines of the entrance ode (vss. 140–177) among the individual members of the chorus. However that may be, one must suppose that the chorus is on the point of pouring from the shrine into the orchestra—or perhaps some of them have already appeared when Apollo utters his harsh command for them to leave his temple:

Ἔξω, κελεύω, τῶνδε δωμάτων τάχος.  
χωρεῖτ, ἀπαλλάσσεσθε μαντικῶν μυχῶν.

The last two words show that Apollo and the Furies—or at least most of them—are still within the temple and that *δωμάτων* actually refers to the shrine and not merely to the area in front of it. This remains true even though, as of course happened, he followed them out and bandied words with them in vss. 198–234. At this point Apollo withdrew, and the scene changed to Athens.

The increase of intensity in the suspense of these scenes has often been noted: (1) the Pythia's horrified description, (2) the exhortations of the unseen ghost, (3) the groans of the slowly

<sup>11</sup> So Neckel, *Das Ekkyklema*: Friedland i. Meckl., W. Walther (1890), 12–14: in der Nähe des Tempels.

awakening and still unseen Furies, and (4) their frightful aspect as they stream into the orchestra under Apollo's stern command. It seems to me that (3) would mark a retrogression in the series, if the ghost had actually been seen at (2). Therefore this passage falls neatly into place beside the undoubted instances of off-stage speech in the *Medea* and *Hippolytus*.<sup>12</sup>

## II

The prologue of the *Hecuba* was delivered by the ghost of Polydorus, whose dead body is soon brought on the stage and shown to his mother at vss. 681 f. The ghost states that it has come from the cavern of the dead and the gates of darkness, where Hades dwells (vss. 1 f.) and that it, i.e. its body, lies unburied on the sea shore (vss. 28-30); also, that having quitted its body it flits above Hecuba, "for three days hovering aloft" (αἰωρούμενος, vs. 32). From vss. 54 and 68-77 it appears that Hecuba has just seen a frightful vision which was superinduced by Polydorus' ghost. It disappears as soon as it sees Hecuba issuing from Agamemnon's tent, doubtless to avoid being seen by her when awake. Dr. Hickman<sup>13</sup> is in doubt as to how the ghost entered but finally decides in favor of one of the parodoi, though Bates favors an ἀνοδος from the ground and Ridgeway had suggested that it merely hovered over the tent. The opening statement that the ghost came from Hades does not help Bates's theory, since that arrival must have happened three days before. In any case the actual emergence from the ground need not have occurred before the audience; cf. *The Greek Theater* 289-291. Miss Hickman interprets σῶμα' ἐρημώσας ἐμὸν as meaning that the ghost was wraithlike in appearance. I believe this interpretation to be correct and deduce from αἰωρούμενος that a wraithlike puppet mounted on a pole was lifted

<sup>12</sup> This is neither the time nor the place to discuss the eccyclema further, but perhaps I may be permitted to add that Neckel rejected it for Aeschylus and Sophocles but accepted it for Euripides and Aristophanes—for the purposes of comic parody—while Bethe refuses to recognize it in the classical drama of the fifth century, even in Aristophanes (!). He believes that an eccyclema of some sort was introduced in Hellenistic times and mistakenly referred to the earlier period by grammarians. This is a field in which Terence's dictum, *Quot homines, tot sententiae*, peculiarly holds true.

<sup>13</sup> Cf. *op. cit.* 54 and nn. 57 f.

through an opening in the roof of the scene-building so as to seem to hover over Agamemnon's tent, while a concealed actor delivered the prologue off scene. A close parallel for such a procedure may be found in the generally accepted theory that children's rôles in Greek tragedy were spoken by off-stage actors while mutes of appropriate age and size acted in pantomime before the spectators.<sup>14</sup> Thus another instance of off-stage speech may be plausibly added to those already known.

ROY C. FLICKINGER

UNIVERSITY OF IOWA

### HISTORY

In a discussion of the current situation in Tunisia, the esteemed Associated Press perpetrated the following on December 8, 1938:

During the reign of Queen Dido 2700 years ago, Tunisia, then known as Carthage, grew strong enough to fight the ancient Roman empire through three Punic Wars and sent Hannibal and his army of 100,000 men and 40 elephants across the Alps into Italy for a stay of 16 years.

On January 13, 1933, the United Press quoted the late Senator Huey Long thus:

I wonder if the Senator from Oklahoma is familiar with the story of Crassus, that old Roman emperor who hoarded all the gold until his subjects got disgusted, melted the gold, and poured it down his throat.

HUBERT MCNEILL POTEAT

WAKE FOREST COLLEGE

### AENEID, I, 729 f.

quam Belus et omnes  
a Belo soliti

All editors apparently follow Servius (note on *Aeneid* I, 642) in rejecting the possibility that this Belus is the father of Dido, for *inter patrem et filiam medius nullus existat*. It seems to me that Servius' note bears witness to sobriety on his part but not to in-

<sup>14</sup> Cf. Hans Devrient, *Das Kind auf der Antiken Bühne*: Weimar, Hof-buchdruckerei (1904); and *The Greek Theater* 179 f. and 189.

fallibility, and that the Belus of this line is identical with the Belus of vs. 621, viz., the father of Dido.

In vss. 728-740 we have a drinking scene; the preposition *a* (*ab*) had a peculiar meaning for just that situation: it signified "in turn after" or "beginning with." Instances which have come to my attention are Plautus, *Asin.* 891, *Mostel.* 347, *Persa* 771; Lucilius 222 (Ed. Marx); and Cicero, *De Sen.* xiv, 46. Probably other instances may be found.

The passage *Aeneid* I, 728-730, I think, would well be translated: "Then the queen called for a chalice heavy with jewels and gold and filled it with wine, the cup which Belus [her father] and all [banquet guests] in turn after Belus had been wont to use."

Dido, a woman, is at a disadvantage in this situation; she cannot go through with it man-fashion; so she preserves her decorum by merely touching the goblet to her lips, then handing it to her prime minister, Bitias, spurring (*crepitans*) him to action. Had Vergil given us her words at that moment, I think they might well have been: "Do this for me, Bitias, as my father Belus used to do it, and would do now if he were with us."

This interpretation of the passage does away with any charge against Vergil that, after introducing the Belus of vs. 621 as Dido's father, he has seen fit to introduce 106 lines later with no identifying terms a different Belus, one whose identity is so obscure that the time and place of his existence are uncertain, and whose connection with the Phoenician race as founder or ancestor is largely hypothetical.

JOHN MERRILL BRIDGHAM

GRINNELL COLLEGE

## Book Reviews

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[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

GEER, RUSSELL M., *Roman Civilization*<sup>2</sup>, Produced in Offset Litho-print: New Orleans, The Book Store, Tulane University (1938). Pp. 194. \$2.40.

In twenty-seven concise chapters this volume presents chronologically the fundamental material for the study of the following aspects of Roman civilization: Beginnings of Rome, Political Development and the Constitution, Territorial Expansion, Economics, Literature, Religion, Philosophy, Law, Science and Engineering, Architecture and Sculpture, Private Life. Throughout the book other smaller topics are treated which are necessary for an understanding of the closely knit whole.

In his Preface the author says:

This book is intended to be used in the second semester of a college course for students who, with little or no knowledge of Greek or Latin, wish to learn something of the culture of the Ancient World. If it leans heavily to the constitutional, political, and legal side of the picture, that is due in part to my own interests, but chiefly, I believe, to the nature of the material. Roman art and Roman philosophy in particular are treated briefly, since to the student fresh from a course in Greek civilization there is little that needs be said on these subjects. It is expected that the material on Roman literature will be much supplemented by reading the works themselves in translation. Possible supplementary reading on other subjects is suggested by the Bibliography. This Bibliography is intended for the pupil, not the teacher, and it contains essentially the list of books that I would like to have on "open shelf" reserve for the members of the class.

Although this work is intended for non-language students who have had a course in Greek civilization, it could without hesitation be recommended for use by freshmen in fourth- or fifth-year Latin



to provide them with the proper background or even for such unfortunates as have at their command neither the Latin language nor any knowledge of Greek civilization. For instance, the chapter on Roman art, although it is restricted to architecture and sculpture, fields in which the Romans made definite contributions, is nevertheless full enough so that any college student can understand it and profit by it.

The political and constitutional material is presented so fully that a freshman studying Roman civilization in general could get along comfortably without additional reading. No words are wasted. The Gracchi, for example, are interpreted with notable success in six pages.

In controversial matters sometimes several possibilities are presented without decision, as in section 15 on the inhuming peoples of Italy. Sometimes controversy is avoided by careful wording, as in section 56 on the senatorial control of the assemblies. Sometimes a decision is presented along with a few words which the critical reader may recognize as justification for the decision, as in section 53 on the *concilium plebis*.

A page of this volume, with two columns to the page, presents almost twice as many words as a page of the CLASSICAL JOURNAL. There are seventeen maps. There are ten black-and-white sketches and twenty-two halftone illustrations to help explain Rome's engineering, architecture, and sculpture. In order to save space these figures are presented in not quite consecutive order: figure 2, for instance, a black and white sketch, is placed at the bottom of p. 151, and figures 1 and 3, two halftone illustrations, occupy all of p. 152.

In this second edition all but one, it seems, of about a dozen typographical errors have been corrected; a very few sections have been rewritten for the sake of clarity or accuracy; a chapter on private life has been added; the quality of the illustrations has been improved.

The admirable brevity and clarity of this work reflect the author's experience and familiarity with the field.

C. ARTHUR LYNCH

BROWN UNIVERSITY

LIDDELL and SCOTT, *A Greek-English Lexicon*, a new Edition revised and augmented throughout by Sir Henry Stuart Jones with the assistance of Roderick McKenzie and with the co-operation of many scholars. Part 9 (σίσιλλος-τραγάω): New York, Oxford University Press (1936). Pp. 1601-1808. \$3.50.

There are four and a half pages of addenda and corrigenda for this and all previous sections. Under *Διαθήκη* a reference to Isaeus vi, 27, where the word primarily means "will" but clearly embodies a contract, would be useful in view of the common use of the word for "contract" in later Greek writers. Cf. Norton, *A Study of Διαθήκη*, 32 ff. In the article on *συμβόλαιον* the preferred explanation of *αἱ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς συμμάχους δίκαι* Thucydides i, 77) as "suits involving contracts" should, if mentioned at all, be placed after, rather than before, the correct explanation "treaty suits" tried in the courts of the allies.

The editor and his assistants deserve the fullest gratitude of all who are interested in Greek studies. They set a high standard of performance in the beginning and have maintained it throughout the work now approaching its conclusion.

R. J. BONNER

UNIVERSITY OF CHICAGO

TACITUS, edited by Eric Koestermann, Tomus Prior, *Libri ab Excessu Divi Augusti (Annales)*, pp. v+382+53; Tomus Posterior, *Historiarum Libri, Germania, Agricola, Dialogus de Oratoribus*, pp. 324+80: Leipzig, B. G. Teubner (1936). RM 3.45 net per vol.

This text is Koestermann's revision of the Halm-Andresen Tacitus, of which Andresen brought out the fifth edition in 1930. When a new edition appears at such an early date, one would expect a much more radical revision of the text than one finds here. In his treatment of the major works Koestermann has changed comparatively few readings, and those minor. He gives a more complete reporting of the two Laurentian Codices 68 i and 68 ii, and in the apparatus supplies us with newer and fuller bibliography on the text than was to be found in the 1930 edition; he also corrects some slight errors in Andresen's apparatus.

The text differs very little from Andresen's. Koestermann has removed some of Andresen's conjectures from the text and added some of his own, although none which is really vital; he also shows a praiseworthy inclination to prefer manuscript readings to emendations, and he very properly inserts more of his own conjectures in the apparatus than in the text.

It is difficult to approve, however, the general principles on which the text of the major works is built. *Annals* I-VI depend of course entirely upon Laurentianus Mediceus 68 I, the sole manuscript in which those books are preserved to us, and every editor must use that manuscript as the main source of his text. But in the case of *Annals* XI-XVI and *Histories* I-V we have approximately thirty manuscripts, of which the chief is the Laurentianus Mediceus 68 II, of the eleventh century, while the rest are of the fifteenth century. In making up this part of his text Koestermann has followed the antiquated method of using the "best manuscript" and of falling back on the *deteriores* only where the best manuscript becomes illegible or inexplicable. As Housman pointed out some time ago, a good manuscript is one which presents good readings, a fact which cannot be determined until all the manuscripts have been carefully examined. The value of these lesser manuscripts is known to us at present only in the vaguest fashion. The task of treating them is one of appalling proportions, and it is no doubt captious to ask of another scholar what one is unwilling to do himself. This section of Tacitus will probably never be properly edited until a body of scholars attack it together. I am confident that most, if not all, of these manuscripts are ultimately copied from L 68 II, but textual critics must be wary after such occurrences as the discovery of some thirty verses in Juvenal's sixth satire after the text was believed to have been established definitely.

The state of the text of the major works of Tacitus resembles that of Juvenal in that it is, on the whole, in good condition, but anyone who studies the manuscripts is led to suspect that this good condition is a result of the mental efforts of the copyists rather than of the excellence of the archetype. One is made suspicious, for instance, by the great number of ingenious alternative

readings suggested by the original hand in a manuscript like Vaticanus 1958, a manuscript almost certainly descended from L 68 II.

It is also unreasonable to quote extensively from the editors of the fifteenth and sixteenth centuries, while despising as *deteriores* the manuscripts upon which they founded their editions. If those readings are in the manuscripts, the manuscripts should be cited, not the editors; if they are conjectures of the editors, they should be scrutinized more closely than they appear to have been; if those manuscripts are descended from L 68 II, the readings have no value. Few authors so evoke emendation and conjecture as does Tacitus, with the result that the *apparatus criticus* of almost any edition leads the reader to believe that the editor was more interested in making a readable text than in discovering what Tacitus actually wrote.

Study of the text of the minor works has been proceeding at a prodigious rate both in this country and abroad, and Koestermann cites all the new bibliography down to the time he went to press. We can only hope that some of these scholars will turn their attention to the major works, now that the minor works have been investigated so elaborately.

In general the quality of the typography is uneven and there are a number of typographical errors; but the following are the only misprints which are likely to cause the reader trouble: *Annals* II, 37, 3 *honum* for *bonum*; v, 5 *propriis* for *probris*; XVI, 1, 1 *romissa* for *promissa*; XVI, 5, 1 *monumentum* for *momentum*; *Histories* II, 60, 1 *ongi* for *longi*; IV, 9, 1 *modo* for *modum*.

WALTER ALLEN, JR.

PRINCETON UNIVERSITY

RUDOLPH, HANS, *Stadt und Staat im römischen Italien*, Untersuchung über die Entwicklung des Munizipalwesens in der republikanischen Zeit: Leipzig (1935). Pp. vii, 257.

This is a most important contribution to the study of the origins of the Roman municipal system, and it has attracted a good deal of comment from continental European and English scholars.

Rudolph's thesis is the following: The early municipal constitutions are not, as Rosenberg maintained, survivals of Latin or other pre-Roman institutions, but are new systems imposed by Rome upon the communities concerned. In this way there arose, prior to the Social War, the Latin *municipia* with their dictators, the *municipia* of 188 B.C. with their three aediles, and in 268 those of the Sabines and others with a *trivirate*. The alleged primitive Latin dictatorship Rudolph rightly disposes of by adopting the correct reading *dictator* in the dedicatory inscription from Aricia (Cato, *Origines*, fr. 58). His attempt to show that in Rome itself the term *dictator* was not substituted for *magister populi* until the third century B.C., is not altogether convincing. After 88 B.C. appears the *trivirate*, which was introduced into all the municipalities arising from the incorporation of communities of new citizens in 90-87 B.C. From 87 B.C. until the reforms of Julius Caesar the *trivirate* became the general form of Roman municipal organization, although some *municipia* show a *trivirate* like that of the Roman colonies. This original *trivirate*, like the earlier *trivirate*, has no differentiation of function among its members. Characteristic of all these earlier municipal constitutions is the low status of the magistracy, which lacked judicial authority and had only the most insignificant administrative and, at times, religious functions. The Latin colonies, as autonomous communities, do not come into consideration until their incorporation into the Roman state in 90 B.C. In the Roman colonies, however, the *trivirate* was of the same humble character as the municipal *trivirate*, differing only in numbers and title. A new municipal policy originated with Julius Caesar and was carried into effect between 49 and 42 B.C. It is marked by the extension of the right of local jurisdiction to the municipalities, and by the division of the *trivirate* into upper and lower *collegia*, revealed in the new titles *triviri jure dicundo* and (*triviri*) *aediles*. In some cases the change was accompanied by the transformation of the municipalities into colonies. Thus established, local jurisdiction and the new system of municipal officers became the outstanding features of Roman municipal government under the Principate.

In conformity with this view of Roman municipal policy, Ru-



dolph offers the following reinterpretation of the surviving fragments of post-Sullan municipal legislation. The basic law was the *Lex Mamilia Roscia Peducaea Alliena Fabia*, proposed by five tribunes, of 55 B.C., which was not essentially an agrarian law, but one which completed the municipalization of Italy by elevating the *fora*, *conciliabula*, and *praefecturae* to the same municipal status as *coloniae* and *municipia*, and assigned to each its *territorium*. There followed in 47 B.C. the *Lex Julia Municipalis* known from the Patavian inscription, C.I.L. v, 2864. This was neither a local municipal ordinance nor a *lex data* but the fundamental *lex rogata* which created the *IIIViri* (*IIIViri*) *i.d.* and the reformed municipal aedileship throughout Italy. It applied to colonies as well as to *municipia*. The Table of Heraclea is not part of the Julian Law but, following Premerstein, part of the *acta Caesaris* containing legislation drafted but not completed during the dictator's lifetime and issued after his death in 44 B.C. Unfortunately, Rudolph attempts to see in the term *municipium fundanum* reference to the class of municipalities created after 87 B.C. instead of accepting the more obvious meaning of "the municipality of Fundi." The municipal law of Tarentum, placed after 47 B.C., is held to be a *lex data* which gave the community a new organization necessitated by the incorporation therein of the *colonia Neptunia* and introduced the reformed *IIIVirate*. On the whole this is an attractive interpretation. In the *fragmentum Atestinum* Rudolph sees a temporary measure of 49 B.C. which preceded the *Lex Rubria* and anticipated in the Cisalpine province the introduction of municipal jurisdiction in Italy, which took place in the peninsula in 47 B.C., and was definitely established in Cisalpine Gaul by the Rubrian Law before 42 B.C., when this province was united with Italy.

The argument is clearly and cogently presented and contains much that will meet with general approval. There are, however, several conclusions which must seriously be called into question. Rudolph maintains that there is no inscriptional evidence for *IIIViri* or *IIIViri i.d.* earlier than 47 B.C. This statement has been challenged by H. Stuart Jones in *J.R.S.* xxvi (1936), 270, where he introduces evidence which Rudolph has overlooked and which

indicates that municipal jurisdiction preceded Caesar's legislation. Again, while we may admit that the *Lex Mamilia Roscia* did contemplate the organization of new municipal units, it is impossible to prove that it had the far-reaching character which Rudolph attributes to it or that it formed part of a Caesarian municipal reform. It is extremely doubtful if we can admit Rudolph's statement that the mention of the municipal magistrate *qui . . . iure dicundo praeerit* is the earliest reference to such an office and that it anticipates the coming reform of 47 B.C. Finally the interpretation given to the *Lex Julia Municipalis* is a hypothesis which may be correct in general but certainly requires modification in important particulars.

A. E. R. BOAK

UNIVERSITY OF MICHIGAN

## Hints for Teachers

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[Edited by Dorothy M. Bell, Oberlin College, Oberlin, Ohio. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

### The Classical Influence in English (Part II)<sup>1</sup>

#### THE ROMAN OCCUPATION OF BRITAIN

In approximately A.D. 449 began the invasion of Britain by certain Teutonic tribes, the Angles, Saxons, and Jutes. For more than a hundred years bands of settlers migrated from their continental homes in the region of Denmark and the Low Countries and through conquest established themselves in the island. Though pagan and representing a comparatively low stage of culture, they showed evidence, as we have seen, of contact with the Roman civilization and brought with them in their language some fifty words of Latin origin:

The existence of the English language as a separate idiom began when Germanic tribes had occupied all the lowlands of Great Britain and when, accordingly, the invasions from the continent were discontinued, so that steady intercourse with their continental relations was cut off for the settlers in their new homes, always an imperative condition of linguistic unity.<sup>2</sup>

Though the oldest written texts in English (A.D. 700) are removed by about three centuries from the beginnings of the language, yet comparative philology is able to tell us something of the manner in which these early people spoke.

<sup>1</sup> Part I, *Continental Borrowing*, *Classical Journal* xxxiv (February), 1939.

<sup>2</sup> Otto Jespersen, *Growth and Structure of the English Language*: Leipzig (1912), 18.

In the new country the Teutons came into hostile contact with the Britons, a Celtic race, who had been in part Romanized during the Roman occupation of the island from 55 B.C. to A.D. 410. But as the Britons soon became the conquered or submerged race and as they did not possess a highly superior culture, the Anglo-Saxons found little occasion to adopt Celtic modes of expression. Thus we find that outside of a few place names the Celtic influence upon our language is almost negligible.<sup>3</sup> "The circumstances responsible for the slight influence which Celtic exerted upon Old English limited in like manner the Latin influence that sprang from the period of Roman occupation."<sup>4</sup>

From our knowledge of the extent to which the island was Romanized and of the widespread use of Latin by the inhabitants of cities and towns, we should expect to find in our language today a goodly number of Latin words adopted during this period. But, according to Dr. Baugh, "It would be hardly too much to say that not five words outside of a few elements found in place-names can be really proved to owe their presence in English to the Roman occupation of Britain."<sup>5</sup> The use of Latin as a spoken language evidently did not long survive the end of Roman rule in 410. At any rate the ensuing struggle between Britons and Teutons for the possession of the island "resulted in the obliteration of the Latin language and the disappearance of that material civilization which had developed under four centuries of Roman rule."<sup>6</sup> As there was thus no opportunity for direct contact between Latin and Old English in England, Latin borrowing was limited to those words which the Celts had adopted from the Romans. However, the relations between the two races were such that less than a half-dozen of the six hundred or more Latin words in the Celtic speech found their way into English.

Yet the Roman occupation of Britain left its impress.

The Roman paved road, *strata via*, left its name in "street"; the Roman

<sup>3</sup> Cf. George H. McKnight, *English words and Their Background*: New York, D. Appleton and Company (1932), 108.

<sup>4</sup> Albert C. Baugh, *History of the English Language*: New York, D. Appleton and Co. (1935), 96.

<sup>5</sup> *Ibid.*

<sup>6</sup> Arthur E. R. Boak, *A History of Rome to 565 A.D.*: New York, The Macmillan Co. (1923), 357.

harbor, *portus*, left its name in "port"; and the Roman armed camp, *castra*, left its name as the last element in the names of many English cities, such as "Winchester," "Worcester," and "Doncaster."<sup>7</sup>

Some Latin words which the Teutons had acquired on the continent were no doubt reinforced by the presence of the same words in Celtic. "At best, however, the Latin influence of this first period remains much the slightest of all the influences which Old English owed to contact with the Roman civilization."<sup>8</sup>

JEANETTE FAGER

LINCOLN HIGH SCHOOL, CANTON, OHIO

#### "Translation" English

For the sake of those pupils who, when translating idiomatic Latin, habitually persist in using "translation" English in preference to idiomatic English, John K. Colby, of The Country Day School for Boys, Newton, Massachusetts, sends in his pseudo-translation of "Ferdinand." Written in typical "translation" English style, it is a timely illustration of one of the great weaknesses of secondary-school translations.

#### A TRANSLATION FROM LATIN

The mother of Ferdinand who was, by chance, a cow, asked from the latter on account of what thing he was not running and jumping. "It ought to be for a disgrace to you," she said, "not to jump and run." It was pleasing, however, to Ferdinand to sit under a certain cork tree and to perceive the flowers by means of his nose. Ferdinand having been born three years, while he was sitting in the same place, saw certain men approaching to himself. Who, in truth, were coming in order that they might choose a bull who, because of great size of body and incredible boldness, might be able to fight with great bravery in the arena of Madrid. Suddenly, however, Ferdinand having been bored through in respect to his rear by the small dart of a bee, jumped with great speed and ran now hither, now thither, and agitated the air by vast breathings. On account of which thing he was thought to be worthy who should be chosen. And so, having been chosen he was carried to Madrid by means of a cart. When he had put forth his head into the gate of this arena, certain men,

<sup>7</sup> McKnight, *op. cit.*, 108. Two other word elements which came into English at this time are "munt" (mountain) from *mons*, and "wic" (village) from *vicus*.

<sup>8</sup> Baugh, *op. cit.*, 97.



Banderilleros and Picadores in respect to name, were so frightened that, as a result, they fled. It happened that one out of the very pretty ladies threw flowers into the arena for a help to the Matador. Ferdinand himself, when he had seen these flowers, was affected with great joy, and sat down in order that he might take as great and as long a smell as possible. He denied that he would fight. "It does not behoove me to fight, nor is it to my interest," he said. Since these things were thus, Ferdinand was carried home by a cart, and even now he sits while smelling flowers with his nose, under his own cork tree.

#### Reasons for Electing Latin in College

The values of the study of Latin have been stated many times. The following, however, is worthy of especial note because, instead of setting forth its theses in the impersonal third person, it speaks directly to the student himself. Excerpts from the article are here reprinted for the use of JOURNAL readers or to suggest material for class use or the bulletin board.

#### REASONS FOR ELECTING LATIN IN COLLEGE<sup>1</sup>

1. Your success in college will depend greatly upon the group of students with which you will be most closely associated. The more intellectually ambitious they will be, the easier it will be for you to develop the best that is in you. Latin students constitute an ambitious and a successful group. Their company will be an inspiration to you.

2. Write down the names of the people who advise you not to take Latin. How many of them ever studied Latin themselves? How many had more than two years? What do such people know about Latin? They may be successful in terms of dollars and cents, but do you consider them educated? How many people who have had Latin in college advise you not to follow their example?

3. Are you going to take up Law? Legal terminology fairly bristles with Latin expressions. The solution of legal problems requires the same kind of analysis that is developed in Latin class. Much of a lawyer's work consists in determining exactly what is the meaning of this law, or that clause in a contract or in a will. Oftentimes the solution hinges on the precise meaning of a given word, just as is the case in translating a Latin sentence.

4. Perhaps you are going to be a doctor. Medical terms are practically all taken from Latin or Greek. Moreover, a doctor's success depends greatly on his power of making a correct diagnosis. He must construct a "picture" of his patient's condition by putting together the various symptoms that he has observed. He must observe with an eagle eye; no detail is without significance. He must see what is there, not what he wants to see. Such minute and careful

<sup>1</sup> Reprinted from the *Classical Bulletin*, St. Louis University, June, 1938.

piecing together of data is practiced in Latin class. This training is rigorous. That is why so few students stay at Latin. They cannot "stand the gaff."

5. Read the *Atlantic Monthly*, CLIII (1934), 160, and let Johnson O'Connor tell you what he found out about business executives. He conducted a study (under the auspices of the "Human Engineering Laboratories") for the purpose of determining which abilities were the common property of business executives as a body. He found that the outstanding and universal characteristic of presidents and vice-presidents of business firms is a large English vocabulary. In ability to identify the meanings of English words, no other group, not even college professors, scored as high as these captains of commerce. Further study indicated that the possession of a copious vocabulary *preceded* business success. In other words, it is a pre-requisite, not an effect. At least two-thirds of the words in the English language are nothing but Latin words with slight modifications. Sometimes a single Latin word serves as the core of dozens of English words. This should make it evident that the study of Latin is the best means of developing English vocabulary.

6. Great leaders must be great organizers. What is an organizer? An organizer is a man who can take hold of a complicated situation, analyze it into its component parts, and then arrange those parts according to some system of classification. An organizer must be a good classifier, a man with a mind like a post-office, equipped with compartments, and chutes, and conveyors, able to sort and distribute anything that comes along. Most people have minds like corner mail boxes, filled with letters and packages for all points east and west, and not able to do anything about them until the mail truck comes along and relieves the congestion. If you have a mail-box mind, nothing will do you much good. However, if you have space for a post-office, Latin will install the compartments, the chutes, and the other equipment necessary for keeping things moving. Latin provides you with categories for the classification of ideas. It teaches you how to construct categories of your own to take care of new situations. Anybody who can "spot" genitives, and ablatives, and subjunctives, and metaphors, will easily find a way to classify things and people, and ideas in the practical business of life.

7. A utilitarian education makes a man a slave of his environment, a member of a chain gang who must move with his group. At best he is like a rider on a perpetual merry-go-round who can never get off to see the rest of the show. He is forced to be content with the kind of good time that the merry-go-round can give him. Such a man can never get any fresh ideas, fresh interests, or fresh ambitions. He must think what his crowd thinks, like what they like, and store away in moth balls any part of his personality that is not in style with the little group that makes up his world. A liberal education frees a man from this slavery. He does not have to depend on his little group for ideas. His superior education gives him a special radio set with which he can pick up the ideas of the great minds of the present and the past. You cannot fool him on a new theory, because he recognizes it as

the ghost of an old theory that died of anaemia some time or other during the past two thousand years. You cannot trick him with any exaggerated hopes or fears for the future of the race, because he has studied human nature from Ramses to Roosevelt and knows what *not* to expect. On rainy days he is not at the mercy of the modern broadcast or the bridge table, for he can always pick up a high-class book in any field from biography to science—and wish that time would not pass so quickly.

HUGH P. O'NEILL, S.J.

UNIVERSITY OF DETROIT

#### When Ordering Keys and Manuals

Teachers ordering keys and manuals will save both themselves and the textbook companies misunderstanding, effort, and time, if they will be sure to mention on the order the positions they hold. This information, now required by reliable companies, is really for the help and protection of the teachers, and is a definite aid to the intelligent handling of orders.

Even though this information may have been given on a previous order, it will facilitate matters and save searching through office records if teachers will include it *every time* they write to the companies.

#### The Story of $\mathfrak{P}$

An article, *The Story of  $\mathfrak{P}$* , by M. Koenig, of interest to classical people, appeared in the November number of *Hygeia* xvi (1938), 1012 f. Other notes and items dealing with the source of this puzzling symbol, and with more general pharmaceutical Latin terms have appeared at various times in the *CLASSICAL JOURNAL*. Geer, Russel M., "Pharmaceutical Latin," xxv (1930), 323-326; Long, O. F., "Pharmaceutical Latin Again," xxvi (1931), 460 f.; Martin, Gladys, "Another Theory," xxvi (1931), 461 f.; Bell, Dorothy M., "Pharmacy in the Latin Class," xxxiv (1938), 113-115.

#### Latin Newspapers

The editor of this department wishes to acknowledge receipt of the following papers:

1. *Gens Togata*, December issue, published by the Latin pupils of Latrobe High School, Latrobe, Pennsylvania. This issue contains charts showing the sources of the English language, the

amount of Latin people should study for various professions, and articles in Latin on Roman heroes and festivals.

2. *Nunc et Tunc*, published by the students in Warren Senior High School and Beaty Junior High School, Warren, Pennsylvania. Containing some twenty-five pages of articles for the most part in English with Latin titles, this ambitious work is not a newspaper but a magazine. Each page carries at the top a famous Latin motto or quotation. Since it is the Christmas issue, its editorials, some articles, a story, and its Latin play center about Christmas or the Saturnalia. Other items tell of Latin club meetings and doings, Roman life and history, or are poems about classical subjects by members of the department. Two unusual items are a cartoon story in Latin of "Henricus," and a letter from the Legation of Switzerland in Washington explaining the literal meaning of *Switzerland* and why it is used in preference to the word *Helvetia*.

3. *Sapientia Minervae*, December number, published by the students of the Latin department of Greenfield High School, Greenfield, Indiana. Its only article in English is an interesting column *Ab Emilia Posta Romana* discussing etiquette on Olympus. The rest of its articles, all in Latin, deal with matters of present interest, among them that current tale, *Fabula Ferdinandi*, well told.

4. The *Hermes*, published by the Latin department of Heights High School, Cleveland Heights, Ohio. Printed in green ink for Christmas, this number contains articles and items in Latin and in English dealing with Roman life. Its current feature is *Sed Ferdinandus Sedit et Flores Olfecit*.

5. The *Papyrus*. The Classical Department of the University of Mississippi has just issued the first number of a new monthly paper, the *Papyrus*, to be published six times a year by the students of the Classical Club. This initial number contains articles in English on "Roman Contracts and Present-day Law," "Value of the Classics," discussed by Prince Lowenstein, "Latin in the Church," "History and Meaning of the Word Lyceum" (borne by one of the campus buildings), and an account of a former student's visit at Pompeii. Well written and serious, this new paper shows much promise.

## Current Events

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[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Russel M. Geer, Tulane University, New Orleans, La., for the Lower Mississippi Valley and the Southwest; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the Middle Western States. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of the latter date.]

### The American Classical League

A joint meeting of the American Classical League and the National Federation of Modern Language Teachers will be held in connection with the American Association of School Administrators in the Auditorium of Halle Brothers, Euclid Avenue and East 12th Street, Cleveland, Ohio, on Tuesday, February 28, at 2.15 P.M. The general topic of the meeting will be: "The Contribution of Foreign Language Study to Social Consciousness." Addresses will be: "Concomitant Outcomes of Foreign Language Teaching," by F. M. Underwood, Assistant Superintendent of Instruction, St. Louis Public Schools; and "An Essentialist Looks at Foreign Language Study," by William C. Bagley, Professor of Education, Teachers College, Columbia University. Following the formal addresses there will be two round-table discussions, one on "General Language," with discussion led by Lillian B. Lawler, Hunter College, New York City, and Lilly Lindquist, Supervisor of Foreign Languages, Detroit Public Schools; and one on "The Cultural Course in a Foreign Language for the Linguistically Less Gifted," with discussion led by Theodore Huebener, Acting Director of Foreign Languages, New York City. The committee in charge consists of B. L. Ullman, University of Chicago; Stephen L. Pitcher, St. Louis Public Schools; E. B. de Sauzé, Cleveland Public Schools; M. Julia Bentley, Cincinnati Public Schools; Wilbert L. Carr, Columbia University; and Theodore Huebener, New York City Public Schools.



## Illinois

The second annual meeting of the Illinois Classical Conference was held in Springfield December 8-10. The first session was in Centennial Hall of the State Capitol and included the address of the president, Clyde Murley, of Northwestern University, on "Plato's *Republic*, the Totalitarian State and the Individual." There appeared on the program on Friday, at the Leland Hotel, the editors of the *Classical Journal* and *Classical Bulletin* and the president of the *American Classical League*. Professor Tavenner gave a paper full of human interest on "Ancient Folk Beliefs and Modern Counterparts," Father Kleist charmed everyone at luncheon with personal reminiscences charged with his droll humor and carrying much information on the history of classical teaching, and Professor Ullman presented with slides "The Rome of Augustus," to appear in the January number of *Vergilius* (reprints available). Professor Oldfather gave the principal paper of the afternoon, an interesting and informative discussion of the history and significance of words. A picturesque presentation of "The Development of Roman Garments into the Liturgical Vestments" was made by Sister Mary Donald, of Mundelein College, with Father Mertz, of Loyola, modeling the vestments as they were mentioned. Lois Ashton, of Elmhurst, gave an animated account of "The Summer School of the American Academy at Rome." Space is lacking to review the many valuable discussions of methods, but that of Principal Strain, of Durand High School, and Professor Johnson, of Knox College, on the order of presenting Latin forms was of outstanding interest. Officers remained mainly the same except that Irene Crabb, of Evanston, becomes president. Next year's conference will be in Chicago.

## South Dakota—Classical Association

Under the presidency of Dr. Grace L. Beede, of the University of South Dakota, the Association held its annual meeting in Mitchell, Nov. 22. Interest is high and the membership is growing. During the year the Association sponsored a contest among the high schools. Carl C. Seeger, of Beresford, chairman of the committee in charge, reported that essays on the subject of "the Augustan Age" were submitted by the following high schools: Bennett, Beresford, Bradley, Canton, Canton Academy, Deadwood, Emery, Firesteel, Forestberg, Hartford, Irene, Notre Dame, Parker, Philip, Pierre Indian School, St. Joseph (Grenville), St. Joseph (Timber Lake), St. Marty, Yankton. Prizes consisting of Caproni casts of the bust of the youthful Augustus and of the Winged Victory were awarded, first, to Yankton High School; second, to Parker; third, to Philip; the essayists were, respectively, Mary Louise Milliken, Gayle Schulenberger, and Cornelia Shoun.

Without exception Latin teachers reported that the contest stimulated keen interest in the subject and requested a repetition of the project. Plans are being made for another high-school Latin contest in 1940 with Mr. Seeger

again acting as chairman. New officers of the Association are: Carl C. Seeger, Beresford, president; Winifred Nervig, Madison, vice-president; Bessie K. Burgi, Yankton, secretary-treasurer.

#### South Dakota—Classical Round-table Discussion

The Latin Section of the South Dakota Education Association met in Mitchell Nov. 21 and 22 with Carl C. Seeger, Principal of the Beresford High School, presiding. The program: "The Evolution of the Romance Languages," Grace L. Beede, University of South Dakota; "Making Latin a Live Subject," Mrs. Jennie B. Fleming, Dakota Wesleyan, assisted by Miss Doris Spieker, Canton ("Use of Periodicals"), Miss Emma Piersol, Presho ("Teaching Devices"), and Miss Helen Franks, Mitchell Junior High School ("Illustrative Material"); "Place of Latin in the High-School Curriculum," J. F. Hines, State Superintendent of Public Instruction; "Present Status of Classical Education," A. L. Keith, University of South Dakota, State Chairman of the National Committee on the Status of Classical Education; "The Iowa Meeting of the Classical Association of the Middle West and South," Miss Bessie K. Burgi, Yankton; "Educational Experiences from Traveling Abroad," Miss Etta A. Scott, Pierre.

The joint luncheon for teachers of classical languages and of modern foreign languages was again a success, renewing their sense of comradeship and interdependence. A spirit of optimism and enthusiasm pervaded the entire session. Next year there will be four district meetings of this Classical Section of the South Dakota Educational Association. In 1940 Aberdeen will be the place of meeting. Officers for the coming biennium are Emma Piersol, Presho, president; Dorothy Spieker, Canton, vice-president; Helen Franks, Mitchell, secretary-treasurer.

#### South Dakota—Eta Sigma Phi

Beta Alpha Chapter of Eta Sigma Phi was installed at the University of South Dakota by Nu Chapter, of Morningside College, on May 23, 1938. In addition to its serious study program of Greek and Roman mythology, the Chapter entered an effective float in the Homecoming parade and entertained the Latin and Greek Departments at a novel Hallowe'en party. Plans have been made for an "open house" for high-school Latin Students of the vicinity. Doctors J. H. Howard, A. L. Keith, and Grace Beede have been made honorary members. Miss Beede is the sponsor.

#### The Vergilian Society

Since so many letters of inquiry about the Vergilian Society (see my article in *CLASSICAL JOURNAL*, XXXIV [1939], 195-197) have come in, Dr. E. L. Highbarger, Chairman of the American Committee, and Editor of *Vergilius*, has authorized me to make the following statement:

Membership in the Vergilian Society is open to any interested person. There are three classes of memberships: sustaining, promoting, patron. Dues, payable on June first of each year, are one dollar for a sustaining membership, two dollars for a promoting membership, and thirty-five dollars for a patron's yearly membership. All memberships include a year's subscription to *Vergilius*, which is published three times a year, and which is the official organ of the Society for the Promotion of Vergilian Studies.

For subscription blank and further information send requests to the undersigned or to Dr. E. L. Highbarger, Northwestern University, Evanston, Illinois.

JOHN F. LATIMER

THE GEORGE WASHINGTON UNIVERSITY,  
WASHINGTON, D. C.

#### A Correction

In the January issue the advertisement of D. C. Heath and Company was inadvertently made to read *Selected Letters of Cicero* whereas it should have read *Selected Letters of Pliny*. The advertising manager regrets very much that this mistake occurred and gladly makes amends therefor so far as possible.

## Classical Articles in Non-Classical Periodicals

[Compiled by Professor Adolph Frederick Pauli and John William Spaeth, Jr., of Wesleyan University.]

*The American-German Review* v (1938).—(14-19) Willy Ley, "The Tears of the Heliades: Amber." Considerable space is devoted to what the ancients say about amber.

*The American Journal of Semitic Languages and Literatures* LV (1938).—(October: 392-416) A. T. Olmstead, "Darius and His Behistun Inscription." The interpretation of the inscription concludes with a chronological table. There is evidence that in this document the truth about Darius's career has sometimes been distorted or even suppressed. (417-419) Waldo H. Dubberstein, "The Chronology of Cyrus and Cambyses."

*Asia* XXVIII (1938).—(November: 645-650) R. Ghirshman, "At Sialk: Prehistoric Iran." At Sialk was discovered "the oldest known civilization of the Iranian Highland Zone . . . . The excavations at Sialk thus reveal to us the existence of a long-extended autochthonous civilization without interruption from the fifth millennium up to the last centuries of the fourth millennium B.C. . . . In the most recent occupation of the site, for the first time in the history of archaeological research in the Highland Zone, we can distinguish a distinctly Iranian civilization." This last culture was brought to Sialk in the tenth century B.C. There are twelve photographic illustrations. (December: 746-751) Neilson C. Debevoise, "When Greek and Oriental Cultures Met at Seleucia." Excavation at Seleucia "is providing us with the connecting links between the Parthian and Seleucid periods, and it should in the future also illuminate the gap between the Parthian and Sassanian epochs." The article gives an account of the discoveries made up to the present time. There are twelve photographic illustrations.

*Bulletin of The John Rylands Library* XXII (1938).—(October: 419-434) Donald Atkinson, "The Sator-Formula and the Beginnings of Christianity." The Sator-formula is square, "formed of five words each of five letters, which are such that they form the same sentence whichever way they are read." It seems to be a cryptogram created by Latin-speaking Christians to conceal an anagram made in the form of the Greek Cross by the double use of the first two words of the Latin Lord's Prayer, *Paternoster*. The discovery of the Sator-formula at Pompeii in 1925 "confirmed the view held by De Rossi as long ago as 1862, that a Christian community existed at Pompeii before its

destruction in A.D. 79." The author concludes that by A.D. 64 the Latin-speaking Christians at Rome were "numerous enough to use commonly and publicly a Latin name for the Lord's Prayer." The existence of a Latin version of the Lord's Prayer makes "less wildly improbable" the possibility that the author of Mark used "documents which were themselves translated into Latin from writings or oral traditions in Aramaic or Greek." (543-549) T. B. L. Webster, "Some Notes (on) Rylands Greek Papyri, No. 482: Fragment of a Tragedy (Second Century)." "The fragment has been tentatively ascribed to the *Assembly of Achaeans* by Sophocles."

*English* II (1938).—(No. 8: 83-88) Nowell Smith, "Greek for Students of English Literature." "... any reasonable person will agree that our English literature of all sorts, with the partial exception of the novel, is so much influenced by Greek and Latin literature, ideas, forms, vocabulary, traditions, and memories, that no serious student of English, whether intending to teach or not, can help needing some real knowledge of these things . . . . 'The Councils of the Classical and of the English Association have recently had under serious consideration the importance of maintaining and strengthening the link between English and Greek studies at Schools and Universities'."

*Ethics* XLIX (1938).—(October: 18-36) Sveinbjorn Johnson, "Old Norse and Ancient Greek Ideals." The author compares the moral philosophies of two cultures as expressed in Aristotle's *Ethics* and the Icelandic poem *Hávamál*. "It is profoundly significant that the men of the Viking Age thought upon the problems of life and living much as did Solomon, Solon, Aristotle . . . ."

*The Illustrated London News* CXIII (1938).—(August 13: 292 f.) Anonymous, "Fresh Discoveries at the Port of Ancient Rome: Preparing Ostia for Inclusion in the 1942 Exhibition." Ten photographic illustrations supplied by the Cinematographic Section of the Universal Exhibition of Rome are accompanied by a brief note "drawing attention to the distinctive character of the site." (August 27: 369-371) Giulio Jacopi, "A New Shrine of Neo-Hellenic Art: Treasures of the Benaki Museum at Athens, Showing How the Homeric Tradition of Craftsmanship in Jewellery, Ornament, and Embroidery Has Been Preserved in Greece Through the Ages." There are twenty-one photographic illustrations. The author gives a brief survey of the contents of the Museum and lists localities that are represented. (November 5: 846-850) "The Greek City Wiped Out in a Day by Philip of Macedon: New Discoveries at Olynthus, Whose Destruction in 348 B.C. Paved the Way to the Subjection of Athens (Deaf to the Warnings of Demosthenes) and to the World-Conquests of Alexander." This is a survey of the discoveries made during the fourth campaign. "... this year we have found definite inscriptional evidence for the unofficial name, Olynthus, in the sales inscriptions and for the official name, 'Chalcidicus,' in a treaty made in 356 B.C. with King Grabus of Illyria . . . . Some thirty more houses were excavated, making in all more than one hundred which have been cleared." The article is accompanied by



twenty-seven photographic illustrations, and a plan showing the lay-out of the city.

*Italy America Review* III (1938).—(July: 8) Anonymous, "American Numismatic Society Celebrates Augustan Bimillenary." There is one photographic illustration.

The *Journal of Higher Education* IX (1938).—(October: 371-373) Robert M. Engberg, "A Gap in the College Curriculum." The author, who is a Research Assistant in the Oriental Institute, University of Chicago, asserts: "The time has arrived when the humanities as a whole cannot properly be taught without a knowledge and appreciation of the cultural advances that preceded Greece in the eastern Mediterranean." 521

The *Journal of Theological Studies* XXXIX (1938).—(July: 243-246) Wilfred L. Knox, "Parallels to the N.T. Use of *σῶμα*." This article is concerned with "the N.T. use of *σῶμα* for 'a body of people' or a 'society'."

The *Journal of Education* CXXI (1938).—(November: 273 f.) Dorothy Ann Rust, "I Can Read It But Not Talk It." "The writer claims that pupils can and should be taught to *speak* whatever language they study—even Latin."

*Life* v (1938).—(September 5: 21) Anonymous, "Italy Reviews the Comedies of Ancient Rome." *Aulularia* by Plautus was "played out this summer on the ancient stage at Ostia at the mouth of the Tiber." There is one photographic illustration.

The *London Quarterly and Holborn Review* CLXIII (1938).—(July: 308-319) Henry Bett, "Some Latinisms in the Wesleys' Hymns." "In respect of the influence of Latin literature, therefore, the quest is rather disappointing . . . but there are a good many examples of the use of single words that betray the Latin scholar in the Wesleys."

PAULI

*Journal of the Warburg Institute* II (1938).—(July: 22-41) Herman Kantorowicz, "The Poetical Sermon of a Mediaeval Jurist: Placentinus and His 'Sermo de Legibus'." Identification of a Basel manuscript (C. I. 7), written in the thirteenth century, with the supposedly lost *Sermo de Legibus* of the jurist Placentinus of Piacenza. The text of the witty little *sermo*, composed of prose intermingled with passages of medieval Latin verse, is here printed for the first time (36-41). (75-79) Edgar W[ind], "The Four Elements in Raphael's 'Stanza della Segnatura'." Explanation of eight small panel paintings in the ceiling of the Stanza della Segnatura in the Vatican. The pictures, grouped in pairs, represent a cycle of the four elements; in each pair the upper panel contains a scene from Roman history or legend, the chief source of which is Livy, and the lower panel displays a mythological scene, the chief source of which is Hyginus. Illustrated. (82-84) R[udolph] W[ittkower], "'Grammatica': From Martianus Capella to Hogarth." Two engravings by Hogarth in an art catalogue of 1761 derive their inspiration from a pictorial tradition that in turn is based on a literary tradition traceable to the con-

ception, emphasized by Martianus Capella, of grammar as the foundation of the liberal arts. Illustrated.

*National Geographic Magazine* LXXIV (1938).—(October: 534–556) Coleman Nevils, "Augustus—Emperor and Architect: Two Thousand Years Ago Was Born the Physically Frail but Spiritually Great Roman Who Became the Master of His World." A biographical account and appreciation of Augustus' achievements, accompanied by seventeen photographic illustrations and a map of the Roman Empire.

*Natural History* XLI (1938).—(351–357) Willy Ley, "The Story of Amber." This includes some consideration of what the ancients have to say about amber.

*New England Quarterly* XI (1938).—(September: 605 f.) Odell Shepard, "Thoreau and Columella: A Comment." A supplement to F. L. Utley's article in the March number (171–180). Thoreau seems to have been less interested in Columella than he was in Cato and Varro. "In the two books published during his lifetime Thoreau does not mention Columella at all, but he refers to Cato the Censor and to Marcus Terentius Varro five times. The *Journals* contains five references to Columella, seven to Cato, and twelve to Varro."

*Nineteenth Century and After* CXXIV (1938).—(August: 169–177) Eugene Strong, "The Augustan Exhibition in Rome and Its Historical Significance." Description of the *Mostra Augustea della Romanità* opened at Rome in September 1937, illustrating "the whole history of the Empire from its origins to the aftermath."

*Publications of the Modern Language Association* LIII (1938).—(September: 807–812) Charles E. Ward, "The Publication and Profits of Dryden's *Virgil*." A new study to determine Dryden's income from this work, "which consumed four years of his later life."

*Romanic Review* XXIX (1938).—(April: 112–119) S. Harrison Thomson, "The Criteria of Latin Paleography in the Study of Anglo-Norman Documents."

*School and Society* XLVIII (1938).—(November 5: 602 f.) Fred L. Hadsel, "High-School Latin and College Grades." A report of a comparative study of the freshmen who entered Miami University in September 1937, indicating that "the four-, three-, and two-year Latin groups [at entrance] are considerably better off than the 'no-Latin' group, and the four- and three-year Latin groups are very much better off than the 'no-Latin' group," as shown by results in the set of standard tests given to freshmen at entrance and by grades received in the required freshman course in English. Six tables of statistics.

SPAETH